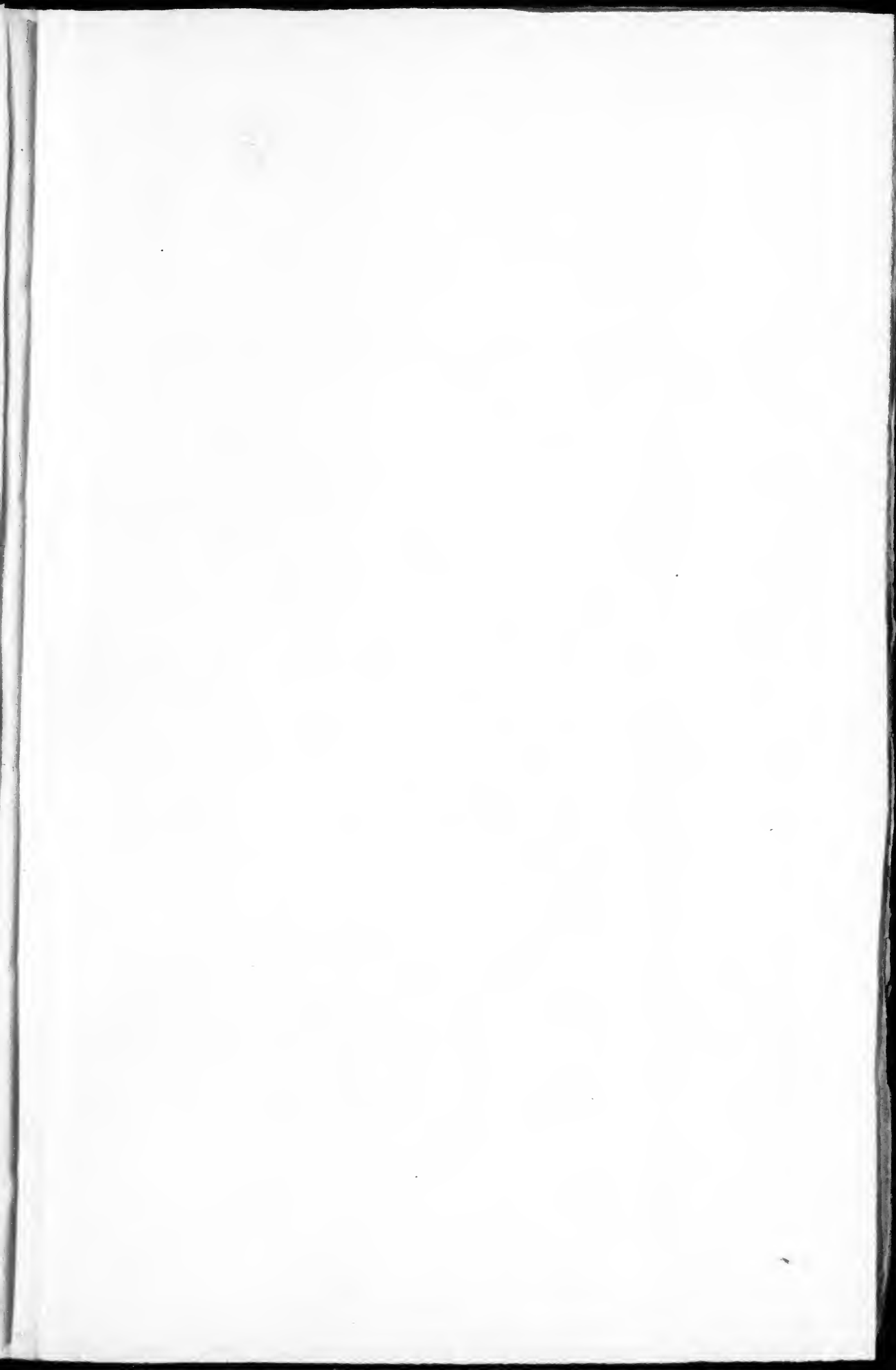
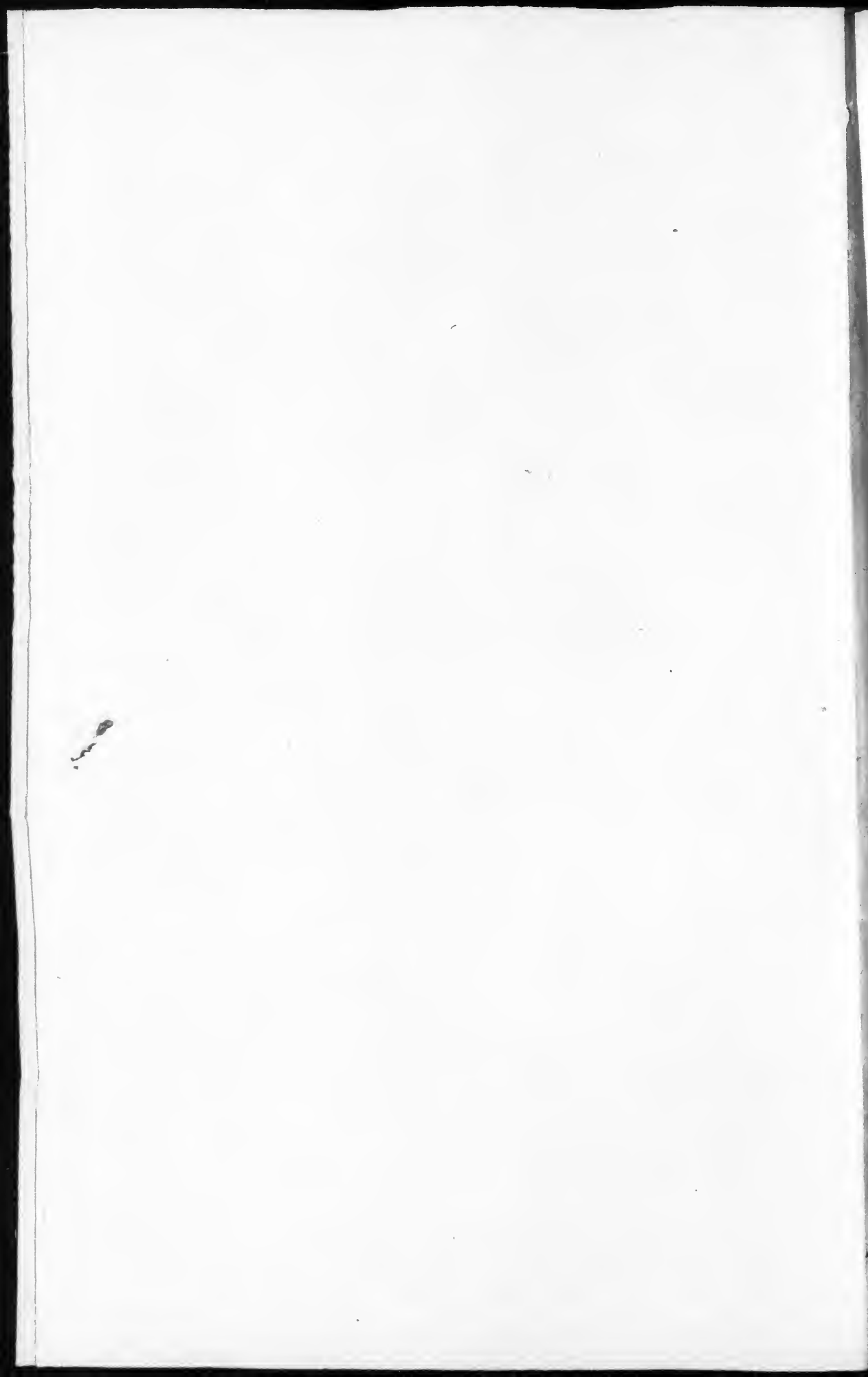




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CHRIST GLORIFIED
IN THE
LIFE, EXPERIENCE, & CHARACTER
OF
JOSEPH B. SHREWSBURY,

LATE A
MEDICAL STUDENT AND WESLEYAN LOCAL
PREACHER, OF BRADFORD,
YORKSHIRE.

WRITTEN BY HIS FATHER.

“From a Child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.”—2 TIM. iii. 15.

SECOND EDITION, REVISED.

LONDON :

SOLD FOR THE AUTHOR BY
JOHN MASON, 66, PATERNOSTER-ROW;
H. W. WALKER, 26, BRIGGATE, LEEDS;
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—
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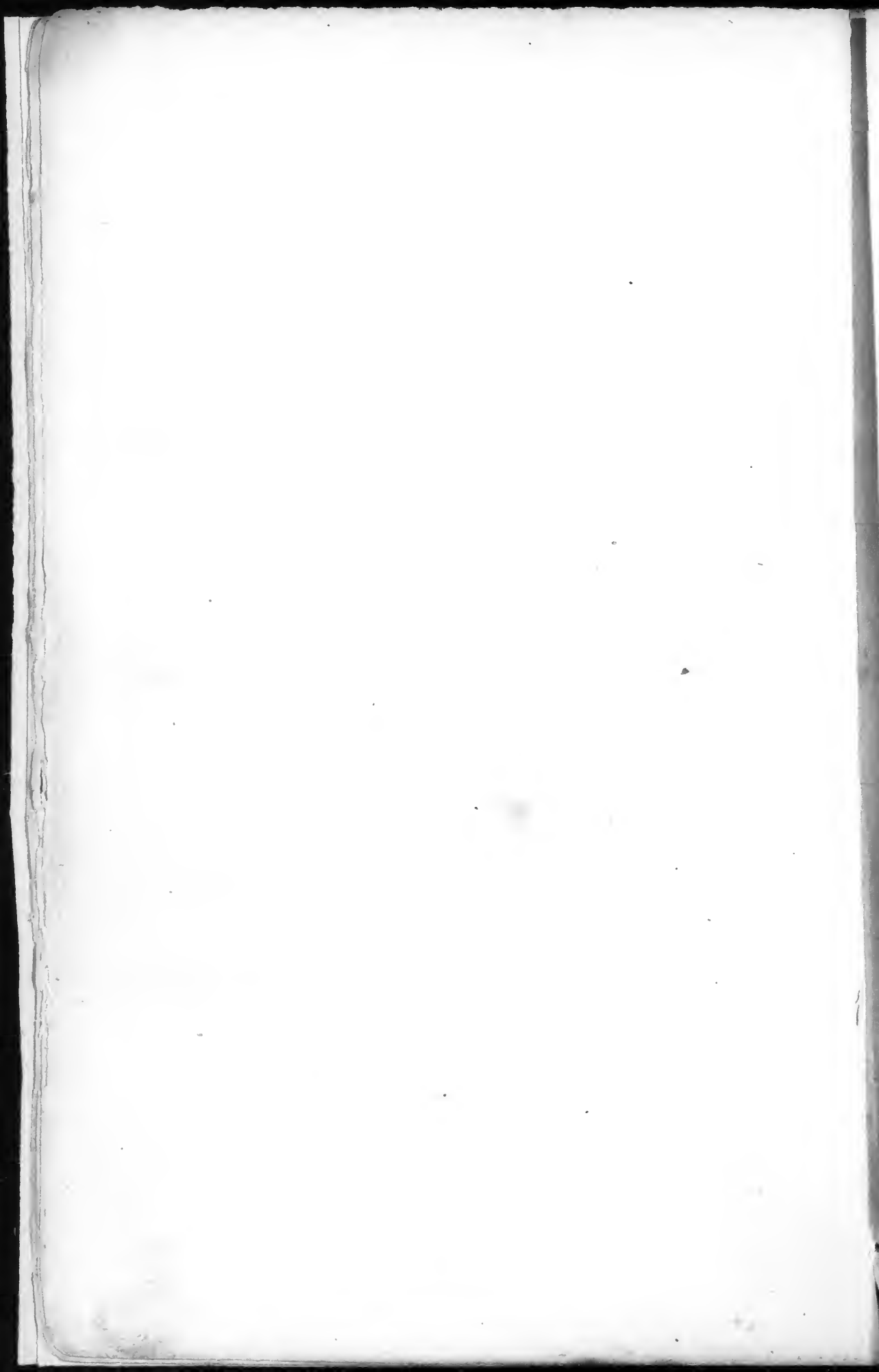
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TO
THOMAS BEAUMONT, ESQ.,
Alderman of Bradford,

THIS VOLUME
IS RESPECTFULLY INSCRIBED BY THE FAMILY
OF THE DECEASED, AND BY
THE GRATEFUL WRITER OF THIS MEMOIR,

WILLIAM J. SHREWSBURY.

DEWSBURY, Nov. 28, 1849.



PREFACE.

IN an age abounding with Christian Biography, it is not desirable on light grounds to increase the number of such publications ; but it is judged that the eminent piety of the subject of these Memoirs will invest this work with more than ordinary interest, and render it extensively useful. Nothing of exactly the same kind is in general circulation ; it will have, therefore, much of the charm and freshness of novelty, while it exhibits in an unusual position that one divine religion which, like its Author, is “the same yesterday, to-day, and for ever.” It is a missionary, a social, a family Memoir, calculated to do good as well to families as individuals. May a blessing accompany its perusal in every habitation where it may find access !

W. J. S.

DEWSBURY, June 1st, 1850.

CONTENTS.

PAGE.

CHAPTER I.

From his birth in Africa till the death of his mother, and arrival of the family in Eng- land - - - - -	1—19
---	------

CHAPTER II.

From his arrival in England till his conversion at Woodhouse Grove - - - - -	20—37
---	-------

CHAPTER III.

From his conversion to his apprenticeship -	38—60
---	-------

CHAPTER IV.

From his pupilage under Mr. Beaumont to his attaining his majority - - - - -	61—178
---	--------

CHAPTER V.

The last fortnight of his life ;—his death and funeral.—Testimonies.—Conclusion -	179—228
--	---------

MEMOIRS

OF

JOSEPH B. SHREWSBURY.

CHAPTER I.

FROM HIS BIRTH IN AFRICA TILL THE DEATH OF HIS
MOTHER, AND ARRIVAL OF THE FAMILY IN ENGLAND.

JOSEPH BUTTERWORTH SHREWSBURY was born in Graham's Town, South Africa, November the 14th, 1828. He was the third son, and fourth child of the Rev. William James and of Mrs. Hillaria Shrewsbury. His father was a Wesleyan missionary in Kafirland, to which mission he was appointed after his return from the West Indies. His mother was born in Demerara, but brought up from infancy in the island of Barbadoes. She was the daughter of Mr. William John and Mrs. Mary King, who were, for many years, the friends of Wesleyan missionaries, when no other persons of respectability would recognize them. But whoever else scorned them, Mr. and Mrs. King treated the missionaries with uniform kindness and respect. The whole family has always been distin-

guished for hospitality, and a noble generosity. It sometimes happened that there was no resident missionary in Barbadoes : yet, if any missionaries bound for other stations touched at the island, and were detained for a few days, they found a welcome at Mr. King's ; and Mrs. King comforted and cared for them as if she were rather their mother than a stranger. On one occasion they thus entertained four or five missionaries together, some of whom were on their way to Jamaica ; and there are yet living, those who can remember the generous kindness of the family. One instance is worthy of being preserved. It relates to Dr. William John King, of the island of Barbadoes. Some years since, a young gentleman, son of the late Mr. Wilson, of Whitehaven, was a student at the Wesleyan Theological Institution, and a candidate for the Wesleyan ministry. His health failing, a change of climate was recommended. His father sent him out in one of his vessels to Barbadoes. The young man had introductory letters to several gentlemen of respectability, but he never found it necessary to make use of them. By one of those providences, which some call chance, or accident, he met with Dr. King on his arrival, who, when he understood that he was a young minister and a stranger, had all the family sympathy for Wesleyan ministers awakened within him, and took him to his own home, and became not merely his medical attendant, but also his personal friend. His kind wife, a native of Scotland, united her attentions with those of her husband, to comfort and nurse the sick stranger, until at length the pulmonary disease terminated in death ; and,

then, a burial-place was provided for him near the remains of the King-family, in the cathedral burial ground. Mr. Wilson, jun., had a friend whom he tenderly loved, a young Dissenting minister of Whitehaven. That friend sickened, and a change of climate was considered needful for him also. Mr. Wilson, the father, in honour of his son's friendship, gave him a passage to the same island, expecting that it would be a gratification to his son to enjoy the society and friendship of his Christian brother in a foreign land. But alas ! on his arrival he found that his friend Wilson was numbered with the dead. Dr. King opened his house at once to this new stranger ; and to him he shewed to the last, without any expectation of recompense, the same affectionate care that he had manifested to the Wesleyan candidate ; thus proving, that his was no sectarian, but true Christian charity. After a lingering illness, the Dissenting minister died likewise in the worthy doctor's habitation ; and was interred in the same burial-place by the side of his young friend, who had died before his arrival. Such deeds, are worthy of being told ; although the excellent man to whose honour they redound never once mentioned the matter in his correspondence with the writer of this memoir. Some considerable time after the decease of these two young ministers, when attending a missionary meeting at Whitehaven, he was lodged in the house of Mr. Wilson, the elder, and from Mr. and Mrs. Wilson themselves the events now narrated, were for the first time communicated to him.

Hillaria, the mother of Joseph, was the youngest sister of Dr. King. Her husband was appointed to Barbadoes in the year 1820, and was made the honoured instrument of her conversion, and about three years afterwards, they were married in the house of Dr. King. In the violent persecutions which broke out in that island towards the close of that year, occasioned to a great extent by gross misrepresentations and strong prejudices, that excellent man stood by his brother-in-law, the missionary, to the last ; and at the risk of his own professional practice, he gave him shelter, provided the means of his escape from the storm, and sent him away with his blessing. Since then, now more than six-and-twenty years, they have not met ; perhaps that privilege will not be granted on earth ; and even should the opportunity occur, one will be wanting,—his sister ;—for the farewell of that affecting and distressful morning has proved, with regard to her, to have been a final adieu. Within a few hours after landing at St. Vincent's, Mrs. Shrewsbury gave birth to her first-born son, Jeremiah. A few months were then spent in Grenada. From thence, in May, 1824, she accompanied her husband to England. At the conference he was stationed at Brighton, where was born her second child and eldest daughter. The following conference their destination was Africa. In the old mission house, at Cape Town, her second son, John, was born ; and, in the chapel at that place, he was baptized by the venerable Barnabas Shaw. Proceeding to Albany, this inestimable woman

journeyed with her husband, to share with him the hardships and privations, in those days not a few, of commencing a new mission station in Kafirland, called Butterworth. When the time required, she was removed to Graham's Town, where, at the date above given, Joseph was born, in the original house occupied by the resident missionary. When baptized, the name of Joseph Butterworth was given him from respect to the memory and friendship of the treasurer of the Wesleyan Missionary Society, who had been some time before called to his eternal reward. In January following, the child's father left his station for a short time to attend the district meeting in Graham's Town. It fell to his lot that year to preach the missionary sermon in the forenoon of the day of the missionary meeting, which was then held in connection with the district assembly of the ministers. What are now the Albany and Kafraria, and Bechuana districts, was then one district, and the Rev. William Shaw, a missionary of great worth and integrity, was the chairman. It was, year by year, a season of deep interest and peculiar pleasure for brethren, hundred of miles apart, thus to meet together, and spend a few days in social intercourse, christian fellowship, and mutual worship, accompanied by native chieftains and their subordinates from almost every station. It was worth all the fatigues and toils of the journey to have the joy of again seeing each other's face in the flesh ; and it led natives from far different tribes to friendly acquaintance, who would have otherwise never seen, nor known each other at all.

Or, if a report had reached them of the existence and power of their tribes, they would have only been contemplated as distant enemies, by whom they must expect some day to be assaulted, whenever a favourable opportunity of securing plunder might occur. The missionaries were the common centres of union to them all ; and made friends of many who would otherwise only have been known as foes.

But one circumstance invested the forenoon services of that missionary anniversary with deepest interest to the family, and to others also. Joseph had been a short time ill, and after breakfast appeared to be dying. While his father was preparing for the pulpit the child was thought to be at his last gasp, and his afflicted mother was heard to cry out, "O my poor child is just gone." The power to receive nourishment remained not ; but his father advised his mother to squeeze from the breast a single drop of milk on the infant's dying lips ; and then a second, and then a third, and to continue this means every few seconds ; and, after a while, one drop was swallowed, and then a second, and by this simple method the babe was rescued from his grave. When his father returned from the service of the sanctuary he found the child a little revived, and, in a few days, he was perfectly restored. At the close of the district meeting he was taken with his parents and John into Kafirland ; the two elder children, though of a very tender age, were placed at school in the colony. It was no small trial to be separated two hundred miles (a week's journey by wagon) from such

young ones ; but the circumstances connected with the establishment of a newly-formed mission amongst the semi-barbarians of Hintsas's tribe allowed of no opportunity of attending to their education. It was therefore considered providential that there was a school suitable for their reception at Salem, under the judicious superintendence of Mr. and Mrs. Matthews, whose institution proved for many years a great blessing to the rising generation of Albany.

Nothing of more than ordinary importance occurred in the history of Joseph till the death of his mother. After remaining some time longer with his parents in Kafirland, first at Butterworth, and then at Mount Coke, he removed with them to the colonial circuit of Graham's Town. The family had now increased to six children, and on the Rev. William Shaw's return temporarily to England, the writer of this memoir was desired to take charge of that important mission, as Mr. Shaw's successor. Whilst residing there, Joseph was sent to a day school in Graham's town, and acquired the first rudiments of learning from Mr. Payne, a Wesleyan class-leader of that place. He soon became a good English reader, and evinced an ability to comprehend without much labour, whatever instructions were imparted to him. His natural disposition was hasty, and somewhat passionate ; but withal, he had a kind and affectionate heart. In childhood he was remarkable for a firmness of mind, a dauntless courage that was never to be prevented from the thing that he considered right. This trait of his character remained throughout life, highly sanctified by the grace of

God, whilst no trace of his hasty temper was left ; for so completely was he made "a new creature in Christ Jesus," that he was gentleness itself, and no one who then knew him, would have supposed that he had been naturally inclined to anger. Correction was seldom needed. One instance only is remembered in which his invaluable mother chastened him with severity. 'She could never endure anything like indecorous behaviour in her children in the house of God. When a very little boy, one Sunday morning he behaved amiss in the chapel ; as he was young, his mother was sitting with him not far from the door. Finding him disobedient to her admonitions whilst his father was preaching, she took him out a distance from the congregation to a suitable place, and ~~gave~~ 'not the rod for his crying ;' and, when she had subdued him, returned to the chapel, where his quiet and orderly behaviour proved that he had not been corrected in vain. The evil was broken ; there was no further trouble with Joseph in the house of God. In after life he was eminent for "keeping God's sabbaths, and reverencing his sanctuary ;" and, as it is impossible, from the imperfection of our knowledge, to trace results accurately to their causes, or determine the proportionate and relative amount of combined influences which meet in the formation of character, it must be left undecided, to what extent, that early correction operated on his mind in the production of the mature and ripened devotion of his future years.

But the days hastened on when his mother must die. After enduring "a great fight of afflictions,"

at the early age of thirty-three years, she was called to give up her numerous family of little ones, and go to be with God.* Nearly her last words were, "I hang on Christ :"—words which have ever since been the family motto, teaching them both how to live and how to die. Joseph was then in the seventh year of his age, and occupied, in regard to his years, the middle place amongst seven children. His dear mother died in Graham's Town, June 13th, 1835; and on the next day, being the Sabbath, it being impossible to preserve the remains in such a climate, she was committed to the dust, in sure and certain hope of a joyous resurrection.

The Kafir war of that period, which had been raging for more than six months, had compelled all the missionaries and their families to seek shelter in Graham's Town; and both their safety and comfort were very essentially promoted by the judicious arrangements of the excellent Sir Benjamin D'Urban, than whom a more just, humane, and benevolent governor was never known at the Cape of Good Hope. Yet the misrepresentations of a small party at the Cape,—a mere fragment of the community, who assumed to themselves a *monopoly* of philanthropy with as much confidence as the Pope of Rome claims for his community the title of "Catholic ;"—who thought nobody either philanthropic, or patriotic, that did not chime in with their views ;—this small batch of officious

* A brief narrative of this Christian woman, entitled "The Family Memorial," in substance the same as a Memoir in the Wesleyan Magazine for August, 1838, was published by her husband.

meddlers, by a variety of manœuvres, suited to their own tactics, managed to get sufficient influence through various parties with the government at home, to have the worthy governor rebuked ; and then, when his manly spirit replied to the government of the day, with just and unanswerable severity, that same disreputable influence sought his removal from the high office he had held, so much to the honour of his sovereign, and the benefit of the community. A tremendous responsibility rests on those who caused good Sir Benjamin's measures to be reversed ; at their door, chiefly, lies the loss of all the lives in the more recent Kafir war, and the million and a half of expenditure it has cost the British nation. Time and events have effectually vindicated that generous-hearted man ; for, after renewed calamities, the present government, some of whom were in office when he was dismissed, was glad to send out Sir Harry Smith to be governor, who had been Sir Benjamin's aide-de-camp at the Cape, and his most able officer. Sir H. Smith has substantially carried out the late governor's plans, and, thereby, earned the admiration and gratitude of the masses in the colony, and especially of those colonists who border on the native tribes, and, at the same time, by bringing those tribes under the control of British supremacy, he has proved himself to be, not their oppressor, but in truth, their friend and protector. The subject of this memoir was too young to know much about these matters, although he might remember that for several nights in succession, the inhabitants of Graham's Town, towards sun-set, had to quit their habitations, and,

as many women and children as could, occupied till day-light, the pews and gallery of the church which stood in the centre of an imperfect square, the most defensible position in the town. He, with his mother, brothers, and sisters, was favoured with the loan of a chamber of James Howse, Esq., who possessed a dwelling in that square, as the mission house was in an exposed situation. This harassing state of affairs doubtless had an injurious effect upon his mother's debilitated constitution. When the height of alarm and danger was past, a succession of afflictions and infirmities weakened her more and more, till, just about the close of the Kafir war, she "died in the Lord," and left her sorrowing husband and mourning children behind. She was a woman often engaged in the closet for her family. The mother died; but prayers are immortal:—a mother's prayers never die. Her prayers lived in her son Joseph's piety, and were answered in his blessed end. Other members of the family still survive to share in the benefits of those intercessions so often offered up by that tongue which has been now, for more than fourteen years, silent in the grave.

The funeral of Mrs. Shrewsbury was attended by an unusual number of missionaries and their wives; the existing Kafir war having caused them to be all collected together in Graham's Town at the time of her decease. All the missionary brethren and their wives, with many of the leaders and other friends, returned with the family from the grave to the mission-house; and the hour intervening before the time of public worship was

spent in holy mourning and devotion. Singing was out of the question ; sorrow and grief forbade it ; but the Rev. W. J. Davis *read* entirely through that fine hymn, "The God of Abraham praise," and, afterwards, two or three brethren engaged in prayer. When the company departed to chapel, Brother and Sister Palmer remained with the family ; and Brother Palmer performed in the evening, as he had done in the morning, the duty of domestic chaplain. In the forenoon, exactly at the hour of public worship, the children assembled round the table of the most convenient room, which was next to that in which the corpse lay in the coffin ; and while the prayers were being read in the chapel, Brother Palmer read them in the house of mourning ; Sister Palmer, and the bereaved husband, and his children, joining in the solemn responses, with voices chastened to a tone of submission by the afflicting hand of God. The hymns were read, and also a sermon "on the resurrection of Lazarus."* In the evening, when the congregation assembled, the same persons worshipped in the mission-house ; the hymns were read, and the 14th, 15th, 16th, and 17th chapters of John ; and prayer was offered up to Him "who doeth all things well." So ended that memorable Sabbath. By such an arrangement, death occasioned no sabbatic loss, and Christ, "the Lord of the Sabbath," had no diminution of that homage specially due to him on that holy day. When it was past, the preparations for returning to England were resumed.

It was by the advice of the brethren, kindly

* This discourse will be found in a volume of Sermons published by the writer.

and earnestly expressed, and with the consent of the Wesleyan Missionary Committee in London, that arrangements had already been commenced for a removal from Africa. It was hoped that a sea-voyage would be the means of preserving Mrs. Shrewsbury's valuable life. But she was laid in the grave just three weeks before the vessel was ready for sea. This also was mercy; for there is no affliction without mercy in this vale of tears. Instead of dying among strangers on ship-board, she "died in the presence of all the brethren," and their excellent wives, who were edified by the interviews of her last few days: instead of being committed to the deep, she found a resting-place on mission, that is, *sacred*, ground. There are many Machpelahs in Africa, which are so many evidences that the God of Abraham claims the land, and that "Ethiopia shall every where stretch out her hands unto God." A few days only now remained for the continuance of the family in Graham's Town. The people most affectionately requested the writer, afflictive as his circumstances were, to preach once more. On the following Sunday evening, June the 21st, he ascended the pulpit, and was graciously supported in taking his farewell of that Christian society and congregation. The discourse was founded on Isaiah vi. 3:—"And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory:" and the 259th hymn* was the last we heard sung by that beloved people.

In the course of the week we journeyed. Our

* "Hail! holy, holy, holy Lord!" &c.

faithful brother, Palmer, accompanied the family the whole of the way ; and, with his wonted kindness, superintended all necessary matters connected with travelling. Resting one Sabbath on the road, early next week all came safely to Algoa Bay. It was found that the captain proposed sailing in the afternoon of the following Sabbath. That Sabbath happened to be the appointed day for the anniversary of the London Missionary Society at that port ; and by desire of the Rev. Mr. Robson, the resident missionary, Joseph's father took the morning service. It was a source of purest gratification to his mind, to be favoured with an opportunity of preaching his last sermon in Africa in the sacred place where Christian brethren of another denomination worship, and, desirous of preaching *Christ last*, as he had preached *Christ first*, in those distant regions, he chose for his theme the words of the Apostle to the Philippian jailor,—“ Believe on the Lord Jesus Christ, and thou shalt be saved :” Acts xvi. 31. Late in the afternoon we went on board ; Samuel Palmer “ accompanied us to the ship,” and when the vessel got under weigh, he bade us a loving farewell, and departed to the shore. Him also we shall see no more “ till the resurrection of the just.”*

As Brother Palmer landed, the brig stood out to sea, and the shades of evening soon closed our final interview on earth. The seven children were put to rest by their father, who was sufficiently employed during the voyage of eleven weeks in watching over them night and day. He was

* This invaluable missionary died very suddenly, under painfully interesting circumstances, eleven years after this separation:

parent, nurse, and servant, in his own person ; for there was none beside to assist him in his cares. The youngest children slept with him the greater part of the voyage on the cabin floor, from a fear that, if alone, in so small a vessel, they would fall out of their berths and receive injury. Joseph was then in his seventh year ; his oldest brother was nearly twelve, and his youngest sister a little more than a year and a half. Nothing material occurred till we had been three weeks at sea. On Sunday, July the 26th, as we neared St. Helena, a British frigate was lying off and on, and Admiral Campbell sent a boat alongside for newspapers, and any intelligence our captain might be able to communicate. Besides the Shrewsbury family, there were of passengers, the Rev. William Satchell and child, and one military officer. The military officer was invited to dine on board the frigate. At mess, the naval officers made inquiry about the passengers on board the brig *Mary*, and the heart of the flag-captain, who was a worthy Christian man, was particularly touched with the narration of the afflictions of the elder missionary, and his sorrowful little ones. When the military officer left for the shore, the captain of the frigate put into his hands a most kind and affectionate note of sympathy, addressed to Joseph's father, enclosing also £5, to "provide some few comforts for the children on the rest of the voyage." This unexpected kindness on the high seas, from a stranger, was received with devout gratitude, as affording another instance of the superintending care and providence of God.

Some years after this event, the writer was sent on a missionary deputation to the Carlisle district. To his great surprise he found, on coming to Penrith, that the gallant naval officer, whose generosity is here recorded, was announced as the chairman. His heart was filled with indescribable emotions in expectation of meeting with him for the first time on a missionary platform ; but a note was sent stating that the decease of a sister would prevent him from occupying the chair that evening. So the friend and the befriended have never met to this day. But his name, with unfeigned respect and affection here recorded, is, Rear-Admiral Wauchope,—a name well known to many of the friends of the Bible Society.

Leaving St. Helena, where we visited the tomb of Napoleon, we put to sea for seven weeks longer. Public worship was maintained every Sabbath, and our captain joined with us in daily family worship also whenever it was convenient ; and the children, each alone, night and morning, called upon Him who made “the heavens and the earth, the sea, and the dry land.” Thus “day unto day uttered speech, and night unto night shewed knowledge.” When the weather was fine, towards evening, Joseph’s father sometimes assembled his tender charge around him on deck ; and with the two youngest, each on one knee, taught them to sing Bishop Heber’s beautiful missionary hymn, “From Greenland’s icy mountains,” &c. And his heart was touched with mingled feelings of melancholy and joy, when, as the breeze bore the vessel along the young songsters uttered—

“Waft, waft, ye winds His story,
And you, ye waters, roll;
Till, like a sea of glory,
It spreads from pole to pole.”

Joseph's voice was particularly melodious, and, in the language of that missionary hymn, he essayed some of his earliest hosannahs to the Son of David.

On Thursday, September 17th, 1835, we landed at Deal; it was on the morning of September 27th, 1815, that the author of this memoir first left his parents' habitation for London, whence he sailed for the West Indies. He was then a youth who had not yet attained his majority. Twenty years within ten days had intervened. What marvellous things had God shewed him in those twenty years! He went forth young and alone; now in middle age, he was “spread abroad into bands,” the father of a numerous family. But she who bore them “was not, for God had taken her.” It was impossible, however, to forget one circumstance. When he first left his native town for a foreign mission, his father accompanied him a mile on the journey; and on parting, this Scripture was brought to his recollection with more than ordinary power and comfort:—“There is no man that hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.” Mark x. 29, 30. These gracious words were now seen to have been fulfilled.

For, after finding an abundance of Christian mothers, and brethren, and sisters, both in the West Indies and Africa, with "houses" of all kinds, from the Kafir's smoky hut, to the more comfortable houses on various mission premises ; always, however, meeting with a house of the right sort, since it was that which it pleased God, in his providence, to assign to his poor sojourner ; and with which, in Kafraria especially, were connected "lands" for cultivation ;—after all this, he now found both parents still living in happy and favoured England, and their unexpected meeting together once more in the flesh was "as life from the dead." Nor should it be passed over without notice, that when he, some twenty years before, hesitated to engage in foreign service, from a desire to aid his parents in rearing their large family, that his pious mother removed his scruples by saying,—“ William, Christ has called you to this work, you must go, and leave us to the providence of God.” So he went ; and at the end of twenty years was returned again to them. By this time the family was nearly extinct. Seven out of their ten children were dead. Of the three living, two daughters with their husbands and children, had long been settled in America. One son only remained at Deal, and singular enough, he was quitting the town the very day after his brother landed from Africa, and not long after he died also. So that it really seemed as if they, who gave up their son to Christ and his service in his youth, had now that same son, as their only one, sent back to nourish and care for them in their old age. And with him they continue to this day,

both now verging on to fourscore years, and waiting in prayerful confidence for the coming of the Lord. Such providences are full of moral instruction and profit. Henceforward, let no young missionary follow with reluctance the call of his Saviour ! Let no mother withhold her son from the service of Christ ! In some way, as seems meet to Infinite Wisdom, both shall find a recompense on earth, and an eternal reward in heaven. " Oh, how great is thy goodness, which thou hast laid up for them that fear thee ; which thou hast wrought for them that trust in thee before the sons of men." Psalm xxxi. 19.

CHAPTER II.

FROM HIS ARRIVAL IN ENGLAND TILL HIS CONVERSION AT
WOODHOUSE GROVE.

A FEW months after their arrival in England the writer was desired by the Wesleyan Missionary Committee to fill up a vacancy in France until the ensuing Conference. Accordingly, he crossed the channel for Calais. Here he met with the late Rev. James Mole. Seven-and-twenty years prior to that time he had been stationed in the Dover Circuit, of which Deal then formed a part ; and one evening, when meeting a certain class for the renewal of tickets, he gave a little boy fourteen years of age a note on trial ; and he who was then that little boy inquiring for Jesus, was now sent to be, for a season, Mr. Mole's colleague in the ministry of the word.

The destination of Joseph's father was at Boulogne, to change occasionally with the missionary at Calais. It was a dreary period ; the heaviest and most oppressive portion of his life. In lodgings, as a single man, without friend or companion, bereaved of "the wife of his youth," and of his youngest child,* and misunderstood as to the real nature and purport of his recent actions, for which, in truth, he deserved well both of his

* She died in her father's arms four months after landing in England.

country and of the church of God, he had nothing to do when partaking of his solitary meals, but to brood over his melancholy lot, and day by day literally mingle his tears with his food. As the shades of evening drew on, he was wont to walk on the pier and look across the channel which separated him from his children, casting a glance towards Deal and Woodhouse Grove, which places divided his children between them. As night closed in, he returned home ; ascended the upper room of his lodgings, and sat down again to sustain his griefs, beginning with the reflection, "Here I am, once more, alone." The old French theatre was occupied by the Methodists as a place of worship ; the society was exceedingly small, and the congregations fluctuating ; if there were in the week an evening service, he issued from his solitude with a lantern to open the door, and light the place, when perhaps half a dozen people might be got to a prayer meeting ; or from twelve to twenty to hear a sermon. Service ended, the poor exile, like a hermit, returned to his solitude again. When his heart was overwhelmed within him, he found it no unprofitable employment to humble himself before his Maker, acknowledging that God was righteous in all His ways.

One peculiarly gratifying incident occurred during his residence at Boulogne. A gentleman, who was a near relative of the late Sir Francis Burdett, had travelled much in France for several years, and was favourably disposed to the Wesleyan missions in that country. Being now in the decline of life, he fell sick at Boulogne, and died. In his affliction he earnestly sought the

possession of personal religion. After a season of conflict, sorrow, and fear, one evening, while the writer was explaining to him the way of faith in Christ, he was enabled to rely on him for salvation. The next Sabbath he desired the sacrament; and, while the missionary and he received it together, they were eminently blessed of the Lord. The old gentleman's heart was full. "Sir," said he, "I shall die and be buried in France, and I want to have something inscribed on my tombstone that shall tell visitors that the Methodist religion is the best in the world." Unwilling that the suggestion which the dying man made in his simplicity should be carried out, lest it should have the appearance of glorying in men, and in a human system, rather than in Christ alone, the missionary recommended him to abandon it, and to adopt another plan that would virtually, and in an unexceptionable manner, accomplish all that he desired. The plan was, that after his name, age, &c., there should be an inscription to the following effect. "The "Rev. Charles Wesley, the poet of Methodism, "when dying, indited the following lines, which "were nearly his last words :—

" In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus, my only hope thou art,
Strength of my failing flesh and heart;
O could I catch a smile from thee,
And drop into eternity !"

The quoting of the words was cheering to him, and the thought of thus proclaiming the gospel from his tomb, in that foreign land, was highly gratifying to his mind. When he had been a

short time buried, his widow carried out his dying request, before her removal from that country. In this case, Methodism was the appointed instrument of salvation to one who never lived to become a member of the Methodist society ; and this fact serves to prove that Christian missions sometimes accomplish substantial good, of which but little fruit appears to the public eye, even on stations where the members in church-fellowship are few, and the work comparatively languishing and obscure. Not long after Mr. Burdett's decease, the missionary returned to England.

On reaching the habitation which he quitted six months before, he found that, during his absence, Joseph had been placed for tuition under the care of a respectable and religious schoolmaster. His grandmother also had not neglected to instil into his tender mind religious truth ; and he, with the rest of the children, was trained to habits of regularity in attending the public worship of God. Joseph was likewise sent to the Sunday School, where his good behaviour, and serious deportment, obtained for him the first prize he ever won,—a Wesleyan Hymn Book.

It now became necessary to remove from Deal, the Conference of 1836 having given an appointment to the Rochester Circuit, to which three generations removed together.

While dwelling here, one missionary incident occurred of too great interest to be allowed to pass into oblivion. The details would require a lengthened narrative of the Barbadoes mission.* In brief, it may be stated, that a few days after

* *Vide Wesleyan Methodist Magazine for the year 1825.*

Joseph's father had fled from the storm of persecution, a British frigate anchored in Carlisle Bay, at the foot of which lies Bridge-Town, the capital of Barbadoes. Three generous young midshipmen, on board, unconnected with missions, espoused the persecuted missionary's cause, after he had left the island. Of their own accord, and at their own expense, they went on shore, and rode off in different directions of the island, to obtain testimonials in his favour. These documents afterwards proved of great service. The next week the frigate put to sea, and cast anchor off Kingston, in the island of St. Vincent's, which afforded an unexpected opportunity of obtaining a personal interview with these young and high-spirited sailors. He went on board, and thanked them for such unlooked-for kindness at a time when scarcely an individual in the whole colony dared openly avow himself the missionary's friend. Nor could he fail to pray that the blessing of God might richly rest upon the befriending, whom he then left without any idea of meeting with them any more in the present world. One morning, while sitting in his study at Brompton, he was called down stairs. On entering the parlour, a gentleman, dressed in plain clothes, arose to salute him. He looked at the stranger, who offered him his hand, but could not recognise him. "What!" said he, "do you not remember the three midshipmen who were your friends in Barbadoes?" "O, yes, I perfectly well remember that I had such friends." "Well," continued he, "*I am one of them.* I was passing through Rochester last evening; but, on learning that you were in the

neighbourhood, I determined to stay all night that I might have the pleasure of seeing you before I prosecuted my journey." How grateful such an interview was, after a lapse of more than thirteen years, may be more easily imagined than described! The issue of it was, that on inquiry it was ascertained that *all three of those noble youths had been savingly converted to God*. They rose to promotion and eminence in their profession; two of them, after exemplary Christian lives, had died in foreign service, in the faith and hope of the gospel; and the third, the visitor and narrator declared, that as for himself, he was "with purpose of heart, cleaving unto the Lord." The names of those Christian gentlemen and officers were Allen, Slade, and Skyst; and the last of the three was the communicator of the particulars here briefly recorded. "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward," Matt. x. 41.

At Brompton, Joseph was sent to a day school conducted by the late Mr. Hart, who was a local preacher, and for many years an exemplary Christian, and who at that time kept a school in the village of Gillingham. At this period of his life he was almost daily under religious impressions. His heart was remarkably tender and contrite, as was manifest from the tears he shed when his father conversed with him concerning Christ, and the things that pertain to his kingdom. At the close of the Midsummer vacation of 1837, he was admitted as a scholar at Woodhouse Grove. To his affectionate heart, the removal so far from

home proved a sore trial ; and now that he has departed into another world, his sisters recall many expressions and tokens of endearment given prior to his quitting Brompton, which show how tenderly his gentle spirit clave unto them. He was then in the ninth year of his age.

During the earlier part of his career at the Grove, nothing remarkable occurred. His amiable temper ensured him general esteem ; and he applied himself to his studies with diligence and success. His letters written at this time abound with good sense, for one so young, enlivened with many sprightly observations, and occasional sallies of wit. Incidental expressions occur, which indicate that even then his mind was strongly impressed with a conviction of the truth and importance of real religion. Occasionally he suffered rather seriously from indisposition, which led his father thus to express himself in one of his letters to the boys at the Grove :—" I sometimes feel a fear that Joseph has a latent tendency to disease in his constitution. He may not perhaps be permitted to reach manhood ; but I hope he will become thoroughly pious while a child ; and then, as his dear mamma said,—‘ the less of this short life, the more of immortality.’ " Alas ! that these fears—which in time, as he grew up, became almost obliterated—should have been so suddenly and unexpectedly realized. But every thing is good that cometh from the hand of God.

Towards the close of the year 1837, two years and a half after he had buried "the wife of his youth" in Africa, Joseph's father married a second

time. It was his happiness to find in this instance, as in his former marriage, "a help-meet" from the Lord.

By the Conference of 1838 we were appointed to Bradford in Yorkshire. After death had made its inroads, and the family that remained had been separated a great distance from one another, it was consolatory to be brought so near together, Bradford being only four miles from Woodhouse Grove. In its ultimate result, this appointment had a most important bearing on Joseph's future destination. Every interview we had with him during the three years we remained in Bradford increased our esteem and affection for him ; his mother loved him as though he had been her own son, and was well repaid by his filial obedience and regard. Being so near, there was not much occasion for epistolary correspondence. Reports were favourable as to his progress in learning, and general good conduct at school ; but his religious impressions had not yet ripened into a sound conversion to God. He was in a hopeful state when we left Bradford, and our hopes were not doomed to disappointment, as will presently appear.

The Conference of 1841 appointed his father to the Bacup Circuit, which introduced him to a new circle of beloved Christian brethren, with whom he hopes to be united in heart till life's latest hour. His residence was at Longholme, four miles from the head of the Circuit. While at this place, he occasionally heard from his son, and, after the lapse of eighteen months, he was informed of his conversion to God. The tidings

were communicated to us by himself, in a letter beautifully written ; indeed, never before or since have his parents received a letter so elegantly penned, as though the inward change had produced some effect even in the external appearance of his epistles. From this time he became a rich letter writer ; a thoroughly Christian correspondent, of which abundant evidence will be furnished in the course of this memoir. Indeed, in the remaining portion of it, he shall be left to speak chiefly for himself ; for, doubtless, the development of his experience and character, in those unstudied effusions of his heart, will form the most profitable portion of this biography ; and will tend more to glorify God than anything that others might testify concerning him.

It may be necessary to premise, that towards the close of the year 1842, and for nearly three months after, there was an extensive revival of religion amongst the boys at the Grove. Many experienced a blessed change of heart, and Joseph was amongst the happy number. There had been for some time a preparing influence in his soul, an increased conviction of his sinfulness, and a more earnest concern for salvation. Like Samuel of old, he heard the voice of the Lord calling him, and saying, "Seek ye my face ;" and now "his heart said, Thy face, Lord, will I seek." Psalm xxvii. 8. And soon he had the prayer answered, "Hide not thy face from me ; put not thy servant away in anger ; thou hast been my help ; leave me not, neither forsake me, O God of my salvation." Psalm xxvii. 9.—His own

account of his justification by faith in Christ is as follows :—

“ Woodhouse Grove, Feb. 1st, 1843.

“ DEAR PARENTS,

“ THE time for letter-writing has at length arrived; and although it is with inspection, I do not say as I used to do, I cannot write a long letter, but must shorten it. I intend to write just as freely as though it were not for inspection.

“ On Friday last, the Committee meeting was held, when it was determined that I should stay another year at the Grove. I think it a privilege in every point of view, both as it regards my improvement in temporal and spiritual things. You have no doubt received the letter I sent you concerning my conversion to the only true God, out of whom there is no happiness. When I got back to the Grove, I was informed that there was a good work going on in the school ; but I was sinful enough at first to make light of it, although I had convictions ; but on January the 17th, the Holy Spirit strove very powerfully with me in the prayer meeting held at five o'clock ; but my pride was too great to give vent to my feelings amongst the boys, and yet I had made up my mind to find pardon that night ; so I went into the bed-room, and began to agonize with God in prayer. I stayed there perhaps an hour, but I had not faith to cast myself on the gracious Redeemer. About this time, J. R., who was converted before myself, told me there were some other boys praying for pardon, and that if I would go into one of the rooms where the boys are taught, Mr. B., one of the masters here, and Mr. E., a friend from the neighbourhood, who takes great interest in the spiritual welfare of the boys, would pray with me, and give me some words of encouragement. I had not been there long before I felt the burden of my sins go ; but still I had not clear evidence. I accompanied Mr. B. and Mr. E. to their class meeting, and there I was made unspeakably happy in the pardoning love of God, and I praise Him for protecting me to this hour ; and I hope and pray that He will still help me to cleave to Him. I do not always feel the same ; sometimes I am low and dispirited,

and, at others, unspeakably happy. I hope in your letter to me, you will give me some good advice, so that I may daily grow in grace, and when I have wrestled with and overcome all my enemies, I may meet you all, with my dear Mother and Arabella, in heaven. * * *

“I remain, &c.”

There is one expression in this letter strikingly illustrative of his character. It is in the latter part of it, where he requests his parents to pray that he “may daily grow in grace.” From the very beginning of his Christian life, properly so called, he seems to have adopted the motto of St. Paul,—“This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” Phil. iii. 13, 14. After thoroughly examining his papers, and considering, in every point of view, his experience, character and life, it is confidently believed that so far as he himself was concerned, in a practical sense, he did not know what backsliding means. When he gave his heart to God, he gave God his whole heart for ever. He never slackened his pace; he knew no coldness, no declension, no lukewarmness; but, from that day forwards, he did “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” 2 Peter iii. 18. Christianity was not put on by him, but embodied in him. His path was indeed “the path of the just, which is as the shining light that shineth more and more unto the perfect day.” Prov. iv. 18. He also desired his parents to pray that he might wrestle with and overcome all his enemies.” This he hath done, and now he wears the conqueror’s crown.

It must be a source of pure enjoyment to those Masters who were then at the Grove, and instrumental of good, to call again to remembrance those days of grace and mercy, when God poured out upon them his Spirit from on high. Amongst the persons mentioned with honour, in connection with this work, is Mr. E., an unassuming and devout man, living near the Grove, who has always taken a lively interest in the spiritual welfare of the ministers' sons. For some time prior to the revival he felt an unusual concern for their souls ; and for several weeks together he gave himself much to prayer and fasting on their behalf. It is impossible to calculate the value of such prayers, or the worth of such a man in the church. Joseph knows more about such matters than we can understand on this side eternity. Every time he bathes his soul in the sea of glory, he is ready to shout with fresh ecstasy, "Glory be to God for S. E.'s prayers, that were offered up in thy name, O Jesus, who sittest on the throne and reignest a king for ever." Mr. E. was sitting in the class close beside the subject of this memoir, when he was justified. He was all devotion and attention as the members severally spoke, and the leader followed with his counsel, his hands being clasped together, while his soul was lifted up to Jesus in fervent and unceasing prayer. He was wrestling with Jacob's friend, the angel of the everlasting covenant, the God of Abraham, Isaac, and Jacob, who liveth for ever and ever, even "Jesus Christ, who is the same yesterday, and to-day, and for ever." Heb. xiii. 8. Presently he turned to the good man at his elbow and, with a

heavenly smile,—a smile that never left him from the day the light of God's countenance shone upon him,—he whispered to him, "I have got the blessing." And he held it fast until his dying day.

After Joseph's account of his own conversion, a letter of Mr. G., one of his school-fellows, addressed to the elder brother, John, then at Leeds, may be appropriately introduced :—

" Wesley College, Dec. 8th, 1849.

"MY DEAR BROTHER IN CHRIST,

"I VERY readily comply with your request to furnish you with a few of my remembrances of your now glorified Brother, dear to me as well as to yourself, who is reaping the reward of his good deeds here below in a brighter world above.

"In the summer of 1843, I went to Woodhouse Grove School, and as it is always more pleasant, and also more safe, to have some senior boy to take a little oversight of boys just entering upon their school life, my brother John, who had also contracted a friendship with Joseph at the Grove, being in the same class, and sitting at the next desk to him in the school-room, he thought it well to write a few lines to him to request him to look after me a little. As soon as Joseph arrived I handed him this letter, and he thinking, as he told me afterwards, that the best way to look after me was to lead me to Christ, took me by the arm, in the play-ground, and began to talk to me about my soul. I had been seriously inclined for some time previous, so that I was quite ready and willing to receive and to attend to all he said. We went together to the foot-stool of mercy, and he directed me to the "Lamb of God which taketh away the sin of the world." I continued in this state of repentance two days, during which he spent nearly the whole of the play hours in praying beside me, and leading me to Christ. After these two days, at the prayer meeting, at five o'clock in the afternoon, when I was standing beside him, endeavouring to assist in singing "Praise God from whom all blessings flow," &c., because one of our schoolfellows had been brought into the glorious liberty of the children of

God, the Lord revealed himself to me as my Saviour, and thus burst the bonds which held my spirit in thralldom, causing me to rejoice in the unclouded smile of my reconciled Father. Then began a *Christian* friendship between us, which being so suddenly terminated on earth will, I trust, be consummated in heaven.

“During the year I spent with your brother at the Grove, I had the privilege of almost constantly enjoying his company, and by noticing his bright example, I was much encouraged to persevere in my heavenward course. Nearly the whole of his play-hours, except a short time employed in vigorous exercise, necessary for the preservation of his bodily health, was devoted to acts of religious worship. Even at the ten minutes allowed us for recreation, about the middle of the forenoon and afternoon schools, that blessed place, the ‘tenth crib room,’ was his constant resort, and there he was wont to pour out his soul, in the language of our Lord’s prayer, slowly and deliberately, thinking some time of each petition; after which he sung ‘Glory be to the Father and to the Son,’ &c., or when prevented from going into the bed-room, he would be seen walking slowly up and down the play-ground, his attention not engrossed by things around him, but his soul engaged in prayer to God. The time between dinner and the afternoon school, which was generally three quarters of an hour, he *invariably* spent in private prayer and reading the word of God. At first, his place of retirement was the ‘tenth crib room,’ along with a few others like minded with himself, but afterwards a more favourable and more private place offered itself in the wardrobe, into which he had the privilege of going, as he was one of the ‘linen monitors.’ So conscientious was he in the performance of this duty, that even when we all went for our yearly excursion to the Chevin, a high hill near Otley, and the time for retirement came, he sought for and found a cavity in one of the rocks on the side of the hill, and there, having left the amusements which were delighting the other boys, he poured out his soul to God in private.

“From the prayer meeting, between five and six o’clock, which we had amongst ourselves, the first half year, *every* evening, and afterwards, as the numbers attending them had considerably decreased, three times a week, he was

never absent, but always joined in them with Christian fervour and devotion. Shortly after the beginning of the year, he became the nucleus of a little band of the senior boys, who each agreed to visit (as we called it) three juniors, taking the spiritual oversight of them, encouraging them in times of temptation, and bearing, as far as possible, their burdens, so endeavouring to fulfil the law of Christ. By this means much good was done. A stronger bond of union was established, and the little but precious company were built up together in their holy faith, the stronger helping on the weaker, and by this means the wolf was, in a great measure, prevented from intruding into the sacred inclosure, graciously hedged in by the protection of Jesus, whose name was indeed precious in their ears.

“Your brother’s *attentive* seriousness in the house of God was remarkable. He would always bring home, and generally go over, with one or two of his friends, the heads of the sermons he heard in that hallowed little spot, the Grove chapel. I never knew any one less tinged with a spirit of criticism. Every sermon, in his estimation, was ‘good.’ Not even did the excessive drollness, and very curious remarks of some of the Local Preachers, which every one else felt inclined to retail in jokish mood, elicit a critical remark from him. Human nature always has had, and always will have, its failings, but never was I intimate with any one in whom I observed *so few*. His path was indeed that of the just, which shone more and more. You could not enter the heavenly halo which surrounded him without partaking of the influences which dwelt so richly in his bosom, derived fresh from the throne of God, whose mercy seat he so frequently visited, and which, with such earnestness and faith he approached. He was ever and anon looking out for opportunities to drop a word in season to the unrepenting sinner; a word of direction to the returning prodigal; a word of encouragement to the tempted and tried; a word of consolation and sympathy to the distressed, and thus, by his own intrinsic excellence and worth, he secured for himself the esteem and respect of all by whom he was surrounded.

“His scholastic duties were always pursued with unremitting diligence and application, and, during the year

I was with him, he stood far before any of the rest of his schoolfellows in point of literary acquirements. His work was generally apportioned before hand, and his plans were systematically carried out. After your brother was privileged in being permitted to retire into the wardrobe, he used to read, every day, Matthew Henry's Notes on a chapter, or part of a chapter, in the New Testament, and then, some time during the after part of the day, used to tell W. B. and myself the substance of what he had read.

"During the whole of the year he regularly kept an account of his religious experience, in which, at first, he wrote every day, and afterwards every week, a certain time being allotted to it on the Saturday afternoon.

"I slept in the same bed room, and in the next bed to your brother, and never shall I forget the happy times we had in endeavouring to attend to the apostolic injunction, 'Examine yourselves,' and in conversation and prayer together, from eight o'clock, at which hour we retired, to half-past nine or ten o'clock; we generally concluded by singing together that beautiful hymn, 'Glory to thee, my God, this night,' to the tune 'Evening Hymn,' after which, having commended ourselves to God's merciful protection during the night, in the blessed assurance that God's smile was upon us, and that if we were to die in the night we should be 'present with the Lord,' we peacefully fell asleep.

"It is not to be supposed that Satan left unmolested one who lived so near to God. His temptations were frequently very severe, and almost overwhelming; but in the midst of all these, his place of refuge was the Rock, which was higher than he, so that when Satan came in upon him as a flood, the spirit of the Lord lifted up a standard against him. Our merciful heavenly Father did not suffer him to be tempted above what he was able to bear, and did, in every temptation, make a way for his escape, and though frequently the temptation was of long continuance, he ever had the comforting assurance that God's grace was sufficient for him. The young oak, thus deeply rooted in the love of God, grew stronger after every stormy blast—the winds blew, and the storm raged, and beat against the newly erected house, but it fell not, for it was founded on a rock, and that rock was Christ. * * *

"Your brother took a prominent part in the Juvenile Missionary meeting, in November, 1843, and made a very good speech. He had very little time for private reading, but what little he had was always well employed. A very favourite book of his was 'Baxter's Saint's Rest.' He frequently meditated upon the employment and happiness of heaven.

"We were somewhat similarly situated in reference to the domestic circles to which we respectively belonged, having both of us lost our mothers when young. We often directed our attention and thoughts to their felicity in a better world, and endeavoured especially to address *them* in the third line of the Doxology, which we frequently sung together.

"As to his character—he had an honest, open, frank, *English* disposition—a kind heart and a forgiving temper. He formed but few *friendships*, though he loved from his heart all his fellow creatures, and always endeavoured to do them all the good he could; but those which he did form were most intimate, and were fixed upon the true foundation of *real* Christian friendship. He was of a very serious turn of mind, which, however, was interspersed occasionally with the outbursts of the natural vivacity of youth: was likely, I am sure, if he had lived, to be *exceedingly* useful. * * *

"The last time I saw your brother was about the middle of last January, when I had the privilege of spending a day with him at the Grove. He employed a great part of that afternoon in praying with one of the boys, who was earnestly seeking salvation; and in the evening he conducted a prayer meeting amongst the lads, at which about twenty professed to receive the pardon of their sins. * * *

"Sympathizing deeply with you,
I remain, &c."

Along with this affecting document, Mr. G. has enclosed a note which Joseph wrote to his father, the Rev. R. G., July 8th, 1849. Mr. G. prefaces it by saying, "At my request your brother wrote this just after my conversion; it caused my dear father, who is now in heaven, to weep tears of joy."

“DEAR SIR,

“I AM both thankful and happy to inform you of the conversion of your son William ; and I pray God to keep him steadfast. ‘And the very God of peace sanctify him wholly ; and I pray God preserve his whole body, soul, and spirit blameless, until the coming of our Lord Jesus Christ.’ Amen.

“I remain,” &c.

In this brief note there are two things especially worthy of attention. The first, that which is *not* said in it. Mr. G. has distinctly informed us that Joseph was mainly instrumental in his conversion. He mentions not this fact, nor makes any allusion to it, in writing to his friend’s father. Then, what is said, is characteristic of the writer. The letter contains only two sentences. The first states young G.’s conversion ; and then, in the second and concluding sentence, his ardent soul aspires at once for the new convert’s entire sanctification. And thus it was with him all the way through. He seemed as if he was always following that direction of the poet,

“And never stand still till the Master appear ”

One need not wonder that so soon after his justification he received a large measure of grace ; or that he was always “increasing with the increase of God.” This will be very conspicuous in the following chapters.

CHAPTER III.

FROM HIS CONVERSION TO HIS APPRENTICESHIP.

IN the beautiful parable of the sower, delivered by the Lord Jesus Christ, it is intimated that amongst those who receive the word of God into good and honest hearts, there are different degrees of fruitfulness, which is represented by the seed bringing forth, in some instances, "thirty, in some sixty, and in some an hundred fold." To this last description of fruitfulness, the subsequent experience and life of Joseph most nearly corresponded. He was never known once to decline from the ways of God's commandments. Stability in religion characterized all his proceedings. He never "looked back." He was "steadfast and unmoveable, always abounding in the work of the Lord." For a considerable period, he kept a diary of his Christian experience, which would have been full of interest, and profitable to others, had it been preserved; for he was a watchful observer of his spiritual state, and a close investigator of the inward workings of his heart. Some time before his death; he was observed by the servant, on various occasions, to destroy many letters and papers; and it is supposed that his journal amongst the rest was committed to the flames. No vestige of it having been found, we have to trace his religious progress from so much

of his artless correspondence as has been preserved by his family and friends. Could they have foreseen his early removal from them, greater care would have been taken of these treasures. As it is, those which have been secured, are all illustrative of the spirituality of his mind, the simplicity of his character, and the depth and fervour of his piety. He never supposed for a moment that any of these familiar documents would meet the public eye ; but for that very reason they are the more valuable as an authentic record of his spiritual state. He always wrote from the fulness of his heart, and considered it his duty, without disguise or reserve, to testify the great things which God had done for his soul. In this way he conceived that he was most effectually glorifying Jesus, the fountain of all grace and truth.

In a few days after the letter already given, in which he relates his conversion to God, his parents received the gratifying communication that follows. The simple postscript is very valuable and instructive :—

“ Woodhouse Grove, Feb. 7th, 1843.

“ MY DEAR PARENTS,

“ FATHER’S advice I willingly take ; but I thought that you would like to know that I have got sanctification. I am certain that I am not labouring under any deception. I had a desire for it very soon after my conversion ; but on this day week I had quite a painful thirst for righteousness, and was on my knees nearly all the day ; but, blessed be God and my Saviour, I have it now, and hope to keep it. I should always be glad of any advice from you. I will tell you my times for prayer ; directly after breakfast, till the school-bell rings ; then at half-past ten, when we are allowed ten minutes for play, I read a chapter in the Old Testament ; then, half an hour after dinner, I read a chapter in the New Testament, have prayer, and

read a Psalm and a chapter in Proverbs. I am always happy now : I have never any fears. But if Satan comes to tempt me, I 'look to Jesus,' and am saved. Give me some more advice in your other letters.

"I remain, &c.

"P.S.—On some days I have no play. I do right to make everything bend to my prayers and Bible reading, do I not?"

One of the surest evidences of genuine conversion is a deep concern for the salvation of souls. We have already seen the interest Joseph took in young G.'s spiritual welfare as soon as he was introduced to him. And his pastors, and the Rev. W. Lord, the Governor, have borne united testimony to his great zeal and usefulness in promoting a continuance of that blessed revival which was the era of his own regeneration. The same care he manifested for his two sisters next him in age, Hillaria and Mary, till they also were saved by divine mercy ; and after they had believed through grace, he exercised a brotherly, and yet almost paternal, spiritual oversight of them, labouring without ceasing to lead them on to higher attainments. He would not allow them to rest in any enjoyments, but was ever setting before them the full extent of Christian privileges, as contained in the following Scripture :—"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the spirit of the Lord." 2 Cor. iii. 18. One of his earliest letters to his sisters is of the same date with that given above, addressed to his parents. It runs thus :

"MY DEAR SISTERS,

"I WRITE to you at this time to ask and beseech you to begin to work out your souls' salvation. I

perhaps may never see you again in the flesh. I may die, or you may die, before this week goes into ETERNITY. My dear Sisters, consider the meaning of this word, and ask God to help you. What matters it if you knew you would live till you were seventy years of age, you must *die*. At the hour of death will you wish you had served the devil more, or will you wish you had served your Maker more? I can assure you there is no happiness apart from *Jesus*.

“Remember you are the children of many prayers, and where ‘much is given, much will be required.’ I do entreat you to think about the welfare of your souls. ‘What is a man profited if he shall gain the whole world and lose his own soul?’ Then, again, how ungrateful it is to keep back your hearts from your Saviour, when he condescended to bleed and die for you. I only wish I had begun sooner. Do not you delay any longer, but

‘Turn at once from every sin,
And to your Saviour turn.’

“God says, ‘I love them that love me, and they that seek me early shall find me.’ Now this is the promise of an immutable God. ‘Believe on the Lord Jesus Christ, and thou shalt be saved.’ O ‘remember your Creator in the days of your youth.’ So will you act wisely, so will you rejoice the heart of your parents and brothers; but, best of all, so will you have a claim on the promises contained in the word of God, and so will your Redeemer’s blood not be spilt in vain, and so will you escape *eternal damnation*. I pray for you by name twice a-day. May God ‘so teach you to number your days that you may apply your hearts unto wisdom.’ Amen.

“I remain,” &c.

After these letters to his parents and sisters, we shall next introduce him as the correspondent of his elder brother John, and we shall find him still the same simple, humble, and ardent follower of Jesus. It is surprising how little he says in his letters about systems of church government and discipline, and how much about

Christ! Not that he undervalued Christian modes of government in the church, or preferred not one system, Wesleyan Methodism, to any other; but his *heart* was so thoroughly disciplined in its habitual and lowly obedience to the Saviour, that he would have been a thriving Christian in any religious community where Christ could be found.

“ *Woodhouse Grove, March 1st, 1843.*

“MY DEAR BROTHER JOHN,

“IF I did not tell you how merciful God was to me, I should indeed be highly culpable; but, on the other hand, you must bear in mind that if I had had to buy grace by good works, I should be very ill off.

‘ In my hand no price I bring,
Simply to the cross I cling.’

“In your last you advised me to seek for the entire renewal of my nature; but, blessed be God’s *free grace*, I have proved by experience that ‘the blood of Jesus Christ, his Son, cleanseth us from all unrighteousness.’ O how merciful is God to poor rebels, that we who deserve nothing but hell, should for the sake of Christ, become partakers of God’s image; but I am very far from resting in present attainments, thanks to God.

‘ A point my good, a drop my store.
Eager I ask, I pant for more.’

* * * * *

“I try to cultivate a thankful spirit as much as I can. Please to give me some more advice in your next letter. I think this to be one of the greatest proofs I can have that I am converted; I like nothing better than to speak, write, and hear of Jesus, and religious subjects. I hope your letter will be full of advice, and that there will be much about Jesus. * * * *

“I like the 103rd and 136th Psalms exceedingly. They encourage me very much. Pray for me, as I pray for you, and let us both be encouraged, when we recollect that Jesus prays for us. You need not show my letters (or this one) to any body, because Satan tempted me to pride, which appears to me to be a most heinous crime.

A worm, and proud ! dust and ashes, and proud ! about to die, and proud ! deserve nothing but hell, and proud ! Surely pride does not become us. Blessed be God, I hate sin, but want to hate it more.

“ I remain,” &c.

A month later he writes to his brother as follows :—

“ *Woodhouse Grove, April 1st, 1843.*

“ MY DEAR BROTHER JOHN,

“ You will no doubt be willing to hear from your two-fold brother. I hope you have got entire sanctification : I tell you of the goodness of the Lord to me, in order to urge you to seek it. Yesterday it was nine weeks since I obtained the blessing of perfect love. I would say with the Psalmist, ‘ Bless the Lord, O my soul, and all that is within me, bless his holy name.’ Read Mr. Fletcher’s life, and there you will see to what a height he attained ; let us follow him, and rest in nothing short of what he rested, namely, ‘ the measure of the stature of the fulness of Christ.’ * * *

“ I give my weekly money to the missions, and to two or three other charitable purposes. * * * It is really sinful to spend our money uselessly, when so many are starving temporally and spiritually. O that we may be faithful stewards !

“ I remain,” &c.

There is one topic alluded to in the above letter that is of far too great importance to be passed over without observation. It relates to fidelity in the use of money. From his conversion till his death, Joseph conscientiously husbanded every penny of the little sums that came into his possession ; believing, as he did, that when Christians talk of being “ faithful unto death,” one branch of that faithfulness consists in the right employment of their worldly substance. If on this head, professors have a latitudinarian conscience, all their boastings of religious enjoyment are but

vain confidences, and are empty as the wind ; and the expectation of being kept, as they call it, "faithful unto death," while they are, every day, unfaithful in the use of money, is nothing better than a dream, and a vain delusion. No people are less excusable in this matter than Methodists ; for on no subject did the Rev. John Wesley preach and write with greater frequency, clearness, plainness, and John-the-Baptist-like severity. And of his doctrine, his own example furnished a pure and constant illustration. But we live in a money-loving and luxurious age. John Fletcher had to write against *doctrinal* Antinomianism ; the ministers of Christ have now to "cry aloud" against *practical* Antinomianism. The Antinomianism of the *pocket*, and of the *palate*, gives the lie to many specious professions of attachment to godliness. God may wink at ignorance, but he will not wink at knavery. If a man professes to be so poor that he cannot afford to give a penny a-week contribution to the support of the Christian ministry, and yet he can and does spend three-pence or sixpence a week for tobacco ; it is of no use to mince the matter, that man, *practically*, (not in word, but *in deed*,) loves his pipe more than the gospel, and his tobacco more than the minister of Christ. A man's real love to anything is always to be estimated by the amount he is willing to pay for it, and the extent of self-denial he will practise to secure what he esteems valuable. It is undeniable that a man with a pipe, or cigar in his mouth, *looks* more like a sot than a Christian ; and when he expends his money for the use of that which makes him look so ill,

he *acts* more like a sinner than a saint. Nor can a vile habit, suited to profligates and worldlings, be justified because Christian ministers, to their everlasting disgrace, indulge in it. It does not well become such ministers to exhort their congregations to self-denial, or to economical fidelity, when they themselves practice neither. To sober-minded men such exhortations are almost loathsome, when they come from such polluted breath and unclean lips. Howbeit there may be something of retribution in it, when churches, infected with this species of Antinomianism, find serious difficulties in obtaining necessary supplies for ecclesiastical purposes; for, as the prophet writes, then there is seen "like people, like priests," Hosea iv. 9. A smoking pastor, and a smoking church, deserve to be miserable, crippled, and unprosperous; for they are together unfaithful in the "unrighteous mammon;" and Jesus saith, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Luke xvi. 11. Faithfulness, then, in the use of money, is not the *highest*, but the *lowest* point, of fidelity; it does not mark the *perfection*, but the *beginning*, of the Christian character. This was one of the earliest lessons the subject of this memoir was instructed in by the Spirit of grace and holiness. If he had not been herein obedient to the word of the Lord, he would not have been entrusted with "the true riches,"—those eminent attainments in holiness God graciously gave unto him, and that "full reward" which he is now reaping in eternity. O that the church of Christ in Britain, and in every other land, were but once

purged from the woeful and ruinous expenses occasioned by the mean habits of smoking and snuffing,—borrowed from the world, not from the New Testament, and from the equally ruinous and terribly destructive habit of smiling at, kissing, and tasting, giving and commending, inebriating drinks, in which practice also there is conformity to the world, not separation from it; it is absolutely incredible, what an amount of wealth she might then have at her command for the salvation of the world. As long as these evils remain she will never be “without spot or wrinkle, or any such thing;” on the contrary, she will have spots, and deformity, that will make her the sport of her enemies, and fill her best members with sorrow, confusion, and shame. It affords Joseph’s father unspeakable comfort to reflect that his pious and faithful son never spent one farthing upon either smoke or drink; his little all was expended on the poor, and in the cause of God. Jesus Christ could truly pronounce him “a faithful servant;” for he was “faithful in all things;” first, in money, then in “the grace of God,” which he “did not receive in vain.”

It is the custom, at Woodhouse Grove, to have an annual sermon, specially suited to the scholars; and, generally, a preacher’s son, educated in youth at Kingswood, or the Grove, and now in the ministry, is chosen to perform that service. To this circumstance the following letter alludes :

“*Woodhouse Grove, August 1st, 1843.*

“MY DEAR BROTHER JOHN,

“THROUGH the mercy of God, I am still in health, and have a clear sense of my adoption into the

family of God. Blessed be the name of the Lord! On Monday I read father's letter, and was very thankful when I saw how God led those that trust in Him; and that, if for Christ's sake we give up any temporal mercy, we shall, even in this life, receive an hundred-fold reward.

"You will no doubt wish to know who preached our anniversary sermon. On Wednesday, the 12th of July, the Rev. F. A. West, of Leeds, preached us a most excellent sermon, from 2 Cor. viii. 5, 'And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.' He gave us several reasons why we should give ourselves to God, and to the church. Amongst others, he said that we were the Lord's by baptism, and from this we could not get free without open disavowal of religion; we belong to the Methodists, because we have been trained and instructed by them; and we ought not to leave them till we could find a purer church. We should strive to do something for the cause of God, especially when we left the school, when we should have more opportunity; that we should not neglect Sunday schools and tract distributing, &c.

"Let us devote ourselves to God, and then to the church, by the will of God. Let us 'love the Lord our God with all our heart,' and we cannot fail to be useful. 'Be ye holy, for I am holy,' is a commandment of God. On the afternoon of the same day the prizes were distributed, and I received Virgil's Works, and Garrett's Logarithms.

"I am studying the Satires of Juvenal, and the Hecuba of Euripides. I find them rather difficult, but by the help of God, without whom we can do nothing, I am enabled to perform my duty.

"Thus I am again settled at school, and enjoy the smile of my God, which makes me continually happy. I offer all my works, in school and out of school, on that altar which sanctifieth the gift, and I trust they will be acceptable in the eyes of God. We shall soon pass into eternity; let us live for it. Please to give my love to all at home, and accept the same from," &c.

The closing sentence is worthy of being reiterated—"We shall soon pass into eternity; let us

live for it." It might almost be regarded as prophetic of his own early decease. Certainly he did "live for eternity;" and he has obtained, through Christ Jesus, that eternity of glory for which he lived.

On the 31st August, he says: "I will now tell you how I get on. Lately I have enjoyed something of these promises, Matt. v. 8; John xiv. 21 and 23; but I find myself wanting much closer communion with my God, and I believe that I shall obtain it, because God hath said so, Matt. v. 6. I strive to '*walk with God*,' not only in the means of grace, but at all times; I want Jesus to manifest himself to me; and the Triune God to come to me, and make their abode with me. I like Matthew Henry. Please to tell me what you think about Matt. v. 22; why you like '*without a cause*.'"

The following letter is the last received by any of his family and friends for the year 1843, or at least none beside have been preserved. It was written just after the decease of the Rev. George Morley, who had resigned his charge as Governor at the previous Conference. Mr. Morley was beloved and esteemed by all who knew him. Prior to his being Governor, he had been President of the Conference; and, for several years, he was resident Missionary Secretary at the old Mission Premises, 77, Hatton Garden, London. From that Mission House he accompanied Joseph's father and mother to the vessel on board of which they embarked for South Africa, Dec. 26th, 1825. To no minister in the Wesleyan Connexion is

the South African Mission more indebted for its stability and usefulness. It was under his ministry at Leeds that Serjeant Kendrick was brought to repentance and salvation ; and when the regiment to which Mr. Kendrick belonged was shortly afterwards ordered to Cape Town, that pious soldier introduced Methodism into that distant colony. By his instrumentality, a small society was formed, and ultimately a minister was appointed to take charge of the flock. The late Rev. John M'Kenny, who died in New South Wales, was the first Wesleyan Missionary at the Cape. When Mr. M'Kenny was afterwards destined for Ceylon, with the Rev. Dr. Coke, the Rev. Barnabas Shaw, a well-known veteran in the missionary field, was appointed his successor. In the year 1820, a colony of settlers emigrated to Albany, under the patronage of Government, and they made choice of the Rev. William Shaw (of the same name, but no relation to Barnabas) to be their pastor. By the judicious advice, and chiefly by the influence of Mr. Morley, it was agreed that Mr. William Shaw should be taken up by the Wesleyan Missionary Committee, go out under their superintendence, and receive his appointment from the Wesleyan Conference. How important a bearing that decision has had upon our extensive and continually extending Missions in South-East Africa, it would require a volume to explain. It thus appears that our entire Missions in South Africa are so eminently indebted to Mr. Morley's influence and patronage, that in some sort he may be regarded as the founder of Methodism in that country. This brief

notice of the worthy Governor of the Grove will give additional interest to the incidents mentioned in connection with his death.

“ Woodhouse Grove, Sept. 30th, 1843.

“ DEAR PARENTS,

“ I never forget to make mention of you in my prayers. As I know that you wish to hear how I am getting on, as to spiritual things : I will begin with these. I think I can safely say that I am happier every day in the enjoyment of religion. I pray often for you all, but especially that my Heavenly Father would be pleased to save Hillaria and Mary. I hope they will soon begin ; and that Mary keeps on in her attendance to private prayer. I should like you to be very earnest in prayer for this school, for as iniquity abounds, the love of many waxes cold. The Lord have mercy upon us !

“ Our beloved Governor left us on Friday the 1st instant, having been Governor just twelve years. He died on the 10th, going from an earthly, to a heavenly, sabbath ; and on the 14th he was buried. I attended his funeral. On the morning that he left, he gave me, together with the other monitors, a knife, which I intend to keep for his sake. ‘ Let me die the death of the righteous, and let my last end be like his.’ Mr. Lord, our new Governor, preached Mr. Morley’s funeral sermon, from Rev. xiv. 13, on Sunday last. It was a very solemn service. The chapel was crowded to excess. Mr. Kelk read the funeral service in Brunswick-place chapel, Leeds, on the Thursday after his death. Mr. Rigg addressed us on the occasion ; he spoke very highly of our departed Governor. Two or three things that he mentioned will no doubt be acceptable. Mr. Morley, when at the Grove, was asked where he would take a house ? He replied, ‘ I shall have so short a time, that it will not be worth while to take a house, I’ll go to my son’s, and die there.’ On another occasion, he said, ‘ A certain gentleman (I will not say whom) said that I was not on the right foundation. If he were here, I would tell him, I *am* on the right foundation.’ At another time, he said, ‘ God brought me to himself when I was a little boy, and now he makes

me a *very happy* old man.' On Friday, being told what time it was, he seemed to rejoice ; and on Saturday he remarked 'To-morrow will be a happy sabbath—a sabbath without end.' Mr. West read the burial service.

“ I remain,” &c.

Joseph's connection with Woodhouse Grove School would have ceased with the termination of Mr. Morley's governorship, had it not been his privilege, through the blessing of God upon his assiduous studies, to have the extra year awarded to him. The new Governor, the Rev. William Lord, and his kind and Christian wife, soon discovered that “there was an excellent spirit in him,” which occasioned them to cherish towards him unceasing esteem and affection to the day of his death.

In the early part of the year 1844, Divine Providence seemed to be opening the way for his future calling. His parents had frequently conversed together on that subject, but were quite at a loss to know in what situation to place him. It only remained to abide by the Scripture injunction, “Casting all your care upon him, for He careth for you.” 1 Peter v. 7 ; and they did not obey the command without verifying the fulfilment of the promise. One morning the post brought a letter from Thomas Beaumont, Esq., surgeon, of Bradford, Yorkshire. Mr. Beaumont was himself the son of a preacher, and had been in his early days a Kingswood scholar. He knew the difficulties, in many cases, connected with the bringing up of a Wesleyan minister's family, and always felt an interest in promoting the welfare of preachers' sons. A sort of brotherhood bound

him to them ; and, in this respect, his laudable example is worthy of extensive imitation. As Mr. Beaumont had a vacancy for a pupil, he resolved to go and select one from amongst the youths at Woodhouse Grove School. He made his intentions known to the Governor, and inquired both of him and the Head Master whom they would recommend ; and in their united judgment the subject of this memoir was thought worthy of the proffered aid. When Mr. Beaumont returned home, he wrote to his father, stating his wish to have some religious youth to bring up for the profession ; and proffered to take his son without premium, to receive him as an inmate of his family, grant him free access to his medical library, and afford him every facility in his power to ensure his future success as a medical practitioner.

When he knew the position he was likely to occupy, he became exceedingly assiduous in his studies, without at all relaxing the ardour of his religious pursuits. His letters, this year, consist chiefly of a number of algebraical and mathematical calculations, which evince great capabilities of acquiring eminence in that branch of science, had the powers of his mind been wholly directed to it. To drawing also, for which he had a natural taste, he now paid considerable attention, as it had a bearing on his future profession ; and he has left behind him anatomical sketches,—one in particular that will be hereafter referred to,—which prove that he bade fair to rise above mediocrity in that department of artistic skill. Yet, intermingled with his algebra and figures, he found space to refer to higher matters ; and his

letters this year contain the following brief but satisfactory notices of his spiritual condition :—

“Feb. 7th, 1844,”—After giving his brother a particular account of all his studies, he adds,—“I still love God, and he helps me in my studies wonderfully: blessed be His name. Give my love to all at home, not excepting *the little believer*” (he here alludes to a child just born). “I hope he may be an Abraham indeed.” Again, April 9th, 1844, longing for a still larger measure of that sanctifying grace which he had already, in no small degree, received, he writes: “Blessed be God, I am still striving after perfect love, and the enjoyment of all those blessings which Christ died to purchase.

‘O may we to the utmost prove
The gift unspeakable.’

The Lord bless you and me.”

In two or three other scholastic letters, without date, but written from the Grove in one of which he expresses a desire to learn German, the following sentences occur: “Blessed be God for the measure of health and grace which I enjoy. May we live to His glory, and be pureⁿ even as He is pure.” And again, “Blessed be God that I still enjoy a measure of His grace, and that I am seeking for more. May God sanctify both me and you. My prayer is,—

‘Help us to make our calling sure,
O let us all be saints indeed;
And pure as thou thyself art pure,
Conform’d in all things to our Head.’”

And again, in May, about the time of the vacation, he wrote a brief note to his brother in anticipation of soon meeting him and his other brothers and sisters, and of all enjoying blessings together under the parental roof. That note, the

last he wrote from the Grove, concludes with these words: "Thank God, I still enjoy good health and the favour of God, which I feel is better than life ; the smile of His which excites in the highest archangel feelings of joy. Love to all at home." Those were no unworthy lines to be written by a Woodhouse Grove scholar, on the eve of leaving the place of his education, and of his sound conversion to God.

The brevity of his general correspondence at this time with his family affords an opportunity of introducing into this chapter several of his simple letters to the eldest of the younger children, the first-born of his mother-in-law. To perpetuate the name and memory of the little child, the youngest that was brought home from Africa, who died at Deal, she also was named Arabella. She was born in Bradford, March 7th, 1839. Of this child Joseph was exceedingly fond. He loved her as his own soul. When she was only a few weeks old, he came home early one morning, and without staying a moment, he ran to the cradle, as he entered the house, and looking on the infant with intense affection, the tenderness of his heart was irrepressible in its mode of expression, for it sent forth a stream of tears from his eyes. From the hour he saw her his heart clave unto her ; and he always loved to speak of her in his own familiar way, as his "dear Bella." Indeed, he had a great love for all little children, for he was much delighted with that trait in the character of Jesus ; and children always loved him. There was such a winning gentleness about his spirit, words, and manner, that they were easily

drawn to him as by an invisible influence ; and it was his invariable aim to teach the little ones, when he had secured their love, something about Jesus and salvation. Traces of his spirit, and of his aptitude for doing children good, will be easily perceived in the series of short letters now to be introduced, all but one addressed to his sister Arabella. To present all at one view, they are brought together, though a few of them were written a short time before his death. Some of them are without date ; but the first was put in Roman capitals, as she was too young to read writing :—

“MY DEAR BELLA,

“YOU must read this letter for yourself if you can. Good little girls always like to learn to read as fast as they can.

“I hope my little Bella is a good girl, and does what Pa and Ma tell her, because God loves little girls when they do so.

“I am, dear Bella, your kind Brother,

“JOSEPH.”

This simple note is thus directed, in an enclosure, — “For my dear Sister, Ann Arabella Shrewsbury.”

The next is written in a large bold hand, when she was eight years old, in expectation that she might be able to read it herself :—

“MY DEAR BELLA,

“I PRAISE God that He has spared you to see your eighth birth-day. I hope that you will love and serve the Lord Jesus Christ all the days of your life. I ‘love’ Jesus ‘because He first loved me ;’ and I am trying to love Him more every day. Jesus says in His holy word, ‘I love them that love me, and they that seek me *early* shall find me.’ God bless you, my dear Bella, and make you a good girl.”

“I am,” &c.

The next in order is without date ; but from the mention that is made of the youngest child, Samuel Palmer, (named after the worthy Missionary mentioned in an earlier page,) it must have been sent after August, 1847. In very simple language he teaches her the nature of prayer :—

“DEAR BELLA,

“I SUPPOSE that you will know that it was my birth-day on Sunday. I was very glad when I thought that you would all be praying for the Lord to bless Joseph ; because the Bible says that God answers prayer. Do you know what it is to pray ? Supposing you were very hungry, you would say, ‘Please, Ma, may I have a piece of bread ?’ You would think it very unkind if Ma was to give you *a stone*, when you asked for a piece of bread, wouldn’t you ? Now you want to be a good girl, and to love God, I hope. Well, you have a wicked heart, like all other children ; but God can give you ‘a new heart,’ and then you will be able to love God. Asking God for what we feel we want is *praying*. I write to you because you wrote to me.

“I am,” &c.

We now come to a letter bearing date

“*Laura Place, Bradford, March, 7th, 1849.*

“MY DEAR BELLA,

“As this is your birth-day, I write a line or two. I hope that you remember that Jesus was once ten years old, and He, ‘increased in stature, and in favour with God and man,’ because he was so good and kind, and so obedient to his parents. God was His Father, and God is ‘our Father.’ Where is Jesus now ? He is in heaven. He sees all that we do ; He hears all that we say ; and when he hears us say naughty words, He thinks it very unkind of us, but when He hears us pray he is pleased with us. O Bella, ask Jesus to help you to love him and serve him.

“And now I pray these words for you ; you take the letter to Jesus and pray it for yourself :—‘Lord Jesus ! bless Bella, and give her a new heart, and help her to

love thee, and make her wiser and better every year. I ask this, Jesus, because thou didst die for Bella, and because thou lovest her. Amen.'

Four months later, soon after his visit home to Dewsbury,—alas ; his final visit,—he wrote as follows :—

“ Bradford, July 9th, 1849.

“ MY DEAR BELLA,

“ WHEN I was at home, you said that you liked me to write to you sometimes ; and I promised to write to you a little oftener than I had done before, and therefore I must keep my promise.

“ I walked over to Idle last Saturday, and saw John. I walked down with him to Woodhouse Grove, and we both saw William, who was very well. I went down to the railway station, and John took William up to Idle, to have tea with him. I preached out of doors again last Sunday night ; it requires some good lungs, I can assure you.

“ And now, my dear Bella, I hope you are not putting off salvation ;—I mean, I hope that you are not waiting till you get older before you are converted and forgiven. You know that Jesus Christ died for your sins, and He only asks you to love Him in return. Go, then, to God, and pray that He may give you His Holy Spirit, in order that you may love Him. John went to see a little girl nine years old one night, and she wanted him to pray to God to forgive her sins, for she said if she was to die as she was she would go to the bad place. John prayed with her, and then went home, and prayed a long time for her ; John went to see her the next morning, and she said that Jesus had forgiven all her sins now, and she felt that when she died she would go to heaven. Bella, you must have your sins forgiven before you can go to heaven. Do not wait till you get older ; but now, now, now seek the Lord very earnestly, and He will save you. Remember Ephesians vi. 1—13 ; read it in your Testament, and ask God to help you to keep His commandments.

“ Your affectionate Brother,

“ JOSEPH.”

The above letter refers in part to Arabella's younger brother William, who had been a short time before sent to Woodhouse Grove School. Joseph had taken some pains with William also; for, when he was young, and could scarcely make out writing, he sent him a few simple lines, and to engage his attention, and interest him, the letters were put in a great variety of colours, intermingled in a pretty and captivating manner. It runs thus:—

“ Laura Place, Bradford, Yorkshire.

“DEAR WILLIAM,

“I DID not forget you on your birth-day, but I prayed for you that God would make you a good boy; and I hope you will be a very good boy. This birth-day you know you are seven years old. Please to give my love to all at home. I shall perhaps send the others a pretty letter like this.”

“I am,” &c.

A fac-simile of that letter, for its ingenuity,—the ingenuity of piety,—would be a curiosity.

The following letter was written when the ravages of the cholera had begun to abate in Bradford. It was most likely enclosed with some others to the family, and therefore has no date. But it is very beautiful, and is now valued the more intensely as a treasure, since the hand that wrote it is motionless in the grave.

“MY DEAR SISTER BELLA,

“WE have had a very great deal of sickness, and therefore I have not had much time to spare. I am thankful to say, however, that God has removed the sickness from this town in a great measure.

“Very likely you have bought little things at shops at different times, but you have always had to pay *money* for them. If a frock was wanted, you have been obliged, or mother has been obliged to pay money for it. But I know of a *fine robe which never wears out*, and is always

clean, and does both for night and day, both in summer and winter, when people are well and when they are ill, when they are walking, and when they are riding, whether they are at home or from home, both for Sunday and work day ; this is a wonderful garment indeed ; but what is still more wonderful, it does for a great many people at once ; it wraps round each, and yet it covers all that put it on properly ; it keeps out wet and it keeps out fire, and is always new. Wonderful ! But that is not all, it is 'without money and without price ;' it is the garment of Jesus Christ's righteousness ; it looks well on a black* man, and quite as well on a white man ; it will fit you as well as it fits me ; yes it was made for you and for me, and for every body that likes to put it on. I hope, then, that you will put it on ; it has to be tied on by strings of faith, and may be had for asking for.

"Take this letter to grandmother, get her to read it to you, and to show you what it means.

"I am,

"Your affectionate Brother,

"JOSEPH."

When Joseph was last at home, he spent much time with the six young children in his father's family ; and he took much pains in teaching them lines on the crucifixion ; every day he repeated and sang them to an air suited to their capacities ; and they would gather round him, joining their infant voices with his in praise to their Lord and Saviour. It was comforting to a father, sitting in his study, to hear such a son so employed, striving to bring all the junior branches of the family to the knowledge and love of Jesus. Fearing that they would forget the words, he promised Arabella, that he would send them her in print, the first and last verses of which are subjoined :

* By this he means, of course, it will suit a Kafir as well as an Englishman.

CHAPTER IV.

FROM HIS PUPILAGE UNDER MR. BEAUMONT, TO HIS ATTAINING HIS MAJORITY.

WHEN Mr. Beaumont first mentioned his proposal to Joseph, at the Grove, the only wish he expressed was that the matter should be left entirely to the decision of his father. In so far as he was concerned, he only wanted to do the will of God. He gave himself incessantly to prayer, that he might be guided in the good and right way. He deferred writing home till his father should have maturely weighed the matter; and, having resolved to submit to his judgment, when he received the desired information, he was satisfied with it as an indication of the providential path in which he ought to go. The only correspondence received from him on this subject is contained in the following letter; it is brief, and rather makes scriptural reference to the matter than directly mentions it:—

“ Woodhouse Grove, Feb. 13th, 1844.

“ MY DEAR PARENTS,

“ BLESSED be God for his continued mercies to me; I feel that I enjoy pardon, and holiness, and I hope to enjoy heaven at last: but I am striving to be *fully* conformed to the image of Jesus Christ, and if I attain thereunto, I shall be happy indeed. I feel it to be a great mercy that God has promised, ‘In all thy ways acknowledge me,’ and ‘I will direct thy paths.’ And also how true the declaration of the prophet, ‘I know, O Lord,

that the way of man is 'not in himself; it is not in man that walketh to direct his steps.'

"I remain," &c.

It thus appears that his mind, instead of being elated with prospects of worldly respectability, or depressed with anxiety about his destination, was "kept in perfect peace." When self-will is destroyed, the greatest source of human misery is annihilated. No man is suffered to miss his providential way who has no way of his own. "He shall choose our inheritance for us," said the Psalmist, and his choice is always right, for it is made by Him who is God only wise, on behalf of "the excellency of Jacob, whom he loved. Selah." Psalm xlvii. 4. In a desert wilderness, "where there is no way," the cloudy pillar safely leads him who loves to look at it, and follow whithersoever it directs. It is of great importance for youths to be devout observers of Providence. But let them pray for a sound mind, that they may *scripturally* understand the doctrine of Providence. We have not yet come to those times when "Holiness unto the Lord shall be upon the bells of the horses," Zach. xiv. 20; and when the "merchandise and the hire" of commerce, "shall be holiness to the Lord," Isaiah xiii. 18. Before that can take place the adulterous intercourse between religion and *worldlyism*,—the spiritual "fornication" that prevails,—must be purged away, Isaiah xiii. 17. Christianity has done wonders in the world, and she has had her perfect followers; but that divine religion has yet to effect a mighty revolution in the business affairs of the masses who bear the

Christian name, before any kingdom shall be truly Christ's *segullah*, "a peculiar treasure—a holy nation," Exod. xix. 5, 6. In the present state of things, a youth desirous of divine direction must keep his eye fixed, with intensely reverent look, on the holy word of God. He must not enquire what is customary, but simply what is right. Every opening that *appears* likely to be advantageous is not a providential opening; it may be rather a providential *trial*; for God sometimes "proves us, to know what is in our heart, whether we will keep his commandments, or no," Deut. viii. 2. If there be any thing in a business involving a profanation of the Sabbath-day; or if injustice be associated with its gains; or if it be a part and parcel of the ramified system of drunkenness,—the last sin from which we drink-loving Saxons shall be purified,—then, God calls no young man of piety to enter upon it, however gilded the snare may be that is spread for his feet. The providence of God never leads to anything partaking of the nature of sin. Bearing these cautions in mind, a young man will be preserved from an Antinomian interpretation of the doctrine of divine providence. That doctrine, rightly understood, will be his security, comfort, and prosperity. For when a youth obtains true religion, and, in the integrity of his heart, gives himself wholly to divine guidance, his fortune is made for both worlds at once; as it is written, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" Matt. vi. 33. Joseph's experience is illustrative of the principles laid down, and it is

also confirmatory of the truth of the Saviour's promises.

Everything relative to his profession having been settled, at the vacation in May he left the Grove, and came home for two or three weeks' relaxation. While at home his piety was manifest to all the family, and to as many Christian friends as knew him. He met in the same class with his mother and sisters ; for both his sisters had begun to inquire after the Lord. It was a female class ; but his affectionate heart much wished to meet with his own kindred ; and the leader and members all gave a hearty welcome to so lovely and devoted a youth. Many a word of spiritual advice did he impart to his dear sisters ; and many a sportive gambol did he indulge in with the little ones ; suitably intermingled with his pious remarks, and simple verses of hymns. At times he would walk in a secluded spot behind the chapel for his favourite employment of meditation ; and, in secret places he poured out his soul in prayer to God ; doubtless at this season his supplications would bear on the circumstances and relation in which he would soon be placed. He often spoke of this visit home as being one of more than ordinary delight and pleasure.

At length the time came for bidding adieu to the family enjoyments at that loved spot, Longholme. He mustered up all his courage, and kept his usual smile on parting ; yet poor Joseph's heart was oppressed with feelings of tenderness, and he would fain have lingered, but duty called him away. And so he went forth, not like Abraham, "who knew not whither he went," for he

was journeying to his master's house ; yet he went forth like Abraham, in faith, believing that God would "guide him with his counsel, and afterwards receive him to glory;" Psalm lxxiii. 24.

Soon after reaching his master's habitation, he writes to his brother,—“I often feel despondent on account of leaving home, especially because I am now so lonely, sitting the greater part of the day in the surgery by myself: this is a great and sudden change. I often think of former times, when I have enjoyed myself at Rawtenstall ; I especially remember that afternoon when we sung ‘On Jordan’s bank,’ and my mind is very much depressed. I often weep. ‘Lord help me!’

“Ah ! in heaven there shall be no more parting —

“‘I languish and sigh to be there,
Where Jesus has fixed his abode.’

“O John, pray for me, that I may be resigned, and may be enabled to do my duty.

“‘Strangers and pilgrims here below,
This earth, we know, is not our place,
But hasten through this vale of woe,
And restless to behold thy face:
Swift to our heavenly country move,
Our everlasting home above.’”

On the fourteenth of November, the day on which his indentures were sealed, and he had completed his sixteenth year, after mentioning various topics in a letter to his brother, he adds, —“But while we write on other themes, we must not forget the great and precious truths of the Bible ; the doctrines of pardon, holiness, and eternal happiness beyond the grave. God hath

prepared for us a better country, that is a heavenly.

“ ‘There we shall see his face,
And never, never sin;
There from the rivers of his grace,
Drink endless pleasures in.’ ”

“ I was much struck with the beauty of 1 Kings, xix. 9—14. Read it for yourself and see. So may the Lord say to us, ‘What doest thou here?’ or ‘What doeth thy heart here on earth? Place thy heart and affections with me in heaven, so shall thy body and soul soon dwell with me, the Lord thy God.’ ”

When his uncle, Dr. William John King, of Barbadoes, of whose name mention is made in the beginning of these Memoirs, had heard from Joseph of the situation in which he was placed, he wrote him a letter, worthy of preservation, because of the good sense and valuable advice it contains. The letter, written in great haste, and without date, is as follows :—

“ *Barbadoes, Bridgeton.*

“ MY DEAR JOSEPH,

“ I HAD the pleasure of receiving, by the last packet, your letter with the enclosed drawing; and the pleasure was enhanced by the prompt manner in which you attended to my wish, conveyed to you by John, that you would write to me. The wish, however, does not reach only to one letter; and I shall be happy to hear from you as often as you can write, without neglecting your duties. Write occasionally on a sheet of paper, if it is only a few lines, on any subject or circumstance which may interest you; and at each daily leisure write something, be it what it may, that occurs worthy of transmission over the Atlantic; and in this way, your sheet, writing from time to time, will be well filled, and you will get into the habit of observing and noting things, and become in time a man of observation and reflection. This mode of proceeding

would work out something of a diary, with this main difference, that while a diary would be rather a record of things affecting chiefly yourself, your sheet would be a history of passing and noticeable events. Let it be, however, *a sheet*. Your drawing I think good ; but you did not tell me whether you had received any instruction, and how much, in drawing ; and whether you could take, as yet, nature as your copy.

“Your father, at an early period, informed me of the generous offer of your master ; and I could not but rejoice at so providential an opportunity, in every respect, towards, under God, your future success in life. I have confidence in you, that you will, by diligent attention to business, and respectful demeanour towards so kind a benefactor, I will not say, show yourself worthy of his kindness, but never give Mr. Beaumont occasion to regret that he had selected you as the object of his friendship. You say that probably I may direct you in the manner of your studies ; this will be somewhat difficult, as I do not know what facilities or helps you have in respect to any one or more branches which may engage your attention. In respect to the languages which you mention, I may suppose that you could not obtain efficient masters for all of them, even if you had time to attend to them, and, therefore, I should recommend that you attend to no more than you can be helped in by the efficient assistance of another. I do not mean, however, that if you cannot, for the want of aid, progress, that you should not endeavour to keep *up* your limited knowledge. This you should do, so that nothing be lost of what you have learned. Let me know if you have any teachers of the languages, what time you can obtain, by permission, to attend to them, and what are the respective expenses ? Can you be taught drawing where you are ?

“Your employment in translating Celsus, and writing out the translation, is an excellent one, and probably would advantageously occupy all your leisure ; so that unless a good French teacher was at hand, from whom you could learn the just pronunciation of the language, I do not know that you should attend to anything else for a time, but the task allotted to you by Mr. Beaumont, of translating so useful an author as Celsus.

"John, it appears, has intimated to you that your truly affectionate aunt (I must couple your aunt with my good wishes towards you all, as she is as earnest and ready in anything that can be done for you all as I am), and I would, to the utmost of our ability, assist you hereafter: this you may depend upon, if God should be pleased to continue our lives, and the means which I now enjoy. Continue the spiritually-wholesome practice taught you by your dear father, of reading the Scriptures daily; believing that while your soul will be blessed by this means, God, who enlighteneth also the natural understanding, may be pleased to aid you in your temporal studies, by giving you, as a reward, a quicker and clearer perception of the truths which you may now and hereafter study; and thus prove to you that time occupied in his service is not lost or sacrificed. Your aunt sends her love.

"I am, dear Joseph,

"Your affectionate uncle,

"W. J. KING."

To his brother John, who was now pursuing his studies in the Yarmouth Grammar School, he writes, soon after receiving his uncle's letter:—"I am still making it the business of my life to prepare for *heaven*; but O, what a great deal of refining and spiritualizing I shall need, that I may be rendered fit to dwell in the immediate presence of the Holy one of Israel.

"My feeble mind transform,
And perfectly renewed,
Into a saint, exalt a *worm*,
A worm exalt to God."

In the following month he wrote to the same brother; amongst other topics, he particularly desired to "know the position of the preacher's pew at Yarmouth," along with an exact representation of the interior of the chapel. This little incident was an outbreak of the tenderness of his gentle and affectionate spirit; for he wished

in imagination, far distant as he was from family and home, to place himself in a corner of the pew with them, and in mental exercise associate with them in the worship of the living God. In the conclusion, he thus writes —“I am well, and endeavouring to prepare to meet my God. I am seeking ‘those thing which are above, where Christ sitteth on the right hand of God’

“ ‘What is there here to court my stay,
Or keep me back from home?
While angels beckon me away,
And Jesus bids me come.’

“ ‘My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.’ ”

Subsequently he thus describes the state of his mind, after a few remarks on the French version of 1 Thess. iv. 16, as being very different from the English translation of the Greek text :—
“My mind,” he says, “has been very low several times to-day.

‘I eager long for my release,
And full felicity.’

If I had no hope of heaven, I should be dejected often. While here, O ! may I live to the glory of God, that I may dwell with my God for ever.”

Two other letters contain these brief notices :—
“I am living for heaven, and desiring earnestly,
‘That full divine conformity,
To all my Saviour’s righteous will.’ ”

And again,—“I am still looking for, and hastening unto the coming of our Lord and Saviour Jesus Christ.”

At the Conference of 1845, the writer and his family removed from Yarmouth to Retford. In-

disposition and general debility, brought on mainly by excessive application to study, compelled a member of the family to seek for restoration of health at the hydropathic establishment, Tunbridge Wells. The means employed were successful ; and Joseph, of course, was exceedingly inquisitive to know the treatment of disease at that establishment, as it was conducted by a gentleman of the medical profession. This led to a lengthy correspondence between the brothers, in which the subject of this memoir displayed considerable acuteness and ability, combined with no small amount of professional sensitiveness, lest the modern popular system of water-cure should cause the healing art of the physician to be undermined or undervalued. On the Temperance question they were perfectly agreed ; on Hydropathy they went together in part, but on some points they differed. The controversy,—if controversy it may be called,—was carried on in a very pleasant, kind, and brotherly manner, without either of them altering his particular views. One letter only on this subject shall be published ; it contains much strong, good sense, along with Joseph's usual piety. It is dated,

“ *September 2nd, 1845.*

“ MY DEAR BROTHER,

“ I RECEIVED your letter this morning, and at once answer it ; for, as I find you are almost secluded from society, I know that you will the more gladly receive friendly communications. You were kind enough to send me a printed paper about the establishment. How far are the cases exaggerated, both as to the danger of the patients and their *speedy* recovery ? Not that I would undertake to despise, or, in any degree, to undervalue Hydrotherapeutics ; but certainly I shall be glad to find

that, whatever it has done for others, it has rapidly and permanently cured you. It seems to me to be expensive for you to pay at the rate of from three to six guineas a week ; besides finding blankets, &c. Please be so kind as to let me hear further. The good results of *aqua frigida* which I have experienced are these :—1st. It is wholesome to drink to satiety, but, for a person who is *sound in health*, to gorge his stomach with it, is neither simple nor rational. 2nd. As an evaporating lotion, applied externally to any inflamed part ; of use therefore in headache, apoplexy, &c. 3rd. As an excellent agent for producing most healthful reaction. This morning, as I have often been lately, I was tormented with my head, not aching as it sometimes does, but itching. When I could no longer bear it, I got up and well washed my head with cold water ; it was not however relieved by this till I rubbed my head with a coarse towel ; this was to me a valuable relief, and I know now how to get rid of this awful plague. I find on reading Celsus that he was more a water doctor than a drug doctor, though not professedly a follower of Hydropathy—a branch of the healing art, of course, not known in that day. I had a letter from father yesterday, and am glad to find that he is more comfortable than at Yarmouth. I am persevering still in drawing ; when I get more knowledge I shall draw anatomical figures.

“As to spiritual things I find an anxious desire for the full salvation of God, a longing to see that glorious day, when

‘ My soul will leave this heavy clay,
At that transporting word ;
Run up with joy the shining way,
To see and praise my Lord.’

Whether you have forgotten or not I cannot tell ; but I have still fresh, in endeared recollection, the memory, of Longholme amusements ; studying algebra in the vestry : singing on the hills, ‘ On Jordan’s banks,’ &c. ; going out to see the about-to-be eclipsed moon rise, and getting an egg to clear the voice ; playing the organ matutininely ; meditating at the back of the chapel ; and a thousand other interesting circumstances which nothing but the loss of memory can erase from my mind. I wish father

(D. V.) were there again. Longholme is of all places peculiarly dear to my recollection. Wishing you a speedy and complete recovery, and desiring for you, as for myself, the full and everlasting salvation which our God hath so graciously provided for us,

“I remain,” &c.

When Jesus was upon earth, he said unto his disciples, “Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.” John xvi. 24. To multitudes of His disciples in the present age, the former part of His declaration is inapplicable, for in their supplications they are accustomed to enlarge their petitions, and to ask great things at His hands. If all their petitions were fulfilled they would be eminent saints. But they do not proportionately receive, nor is their joy full. They ask much, and receive but little. The deficiency lies, not in their praying, but in their living; herein it is that they “ask, and receive not, because they ask amiss.” James iv. 3. A *practical* faith is always fruitful in spiritual blessings; and that is the true Abrahamic faith so highly commended by the holy apostle James, throughout his entire epistle. Few professors so live as that God can answer all their prayers consistently with the high evangelical principles of his government, as administered by His Son Jesus Christ, according to the tenor of His holy gospel. By unwatchfulness they forget their own requests, almost as soon as they leave the throne of grace, so that when they next approach that throne, they have to begin over again, and continue just where they were. This shows a want of holy earnestness; there is not an appli-

cation of mind to religion ; and the result is misery and dejection, instead of happiness and joy.

The subject of this memoir seemed always anxious to maintain a consistency between his actions and his prayers :—work, watch, pray, were three words seldom absent from his thoughts. In every circuit where his father travelled, his spirit endeared him to all who knew him. It was generally one of his first inquiries on reaching home, “Father, are there any sick people that I can visit ?” And he was never more in his element than when he was exhorting and praying with the poor and the afflicted. His religion was in exact accordance with the apostle’s delineation : “Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” James i. 27.

How well the following letter comports with his prayers for the salvation of all his family :—

“MY DEAR SISTER MARY,

“I KNOW that you are so far concerned in your immortal spirit’s welfare, that you will deem nothing that is of a spiritual nature uninteresting ; and yet I have said all that I can say. I still repeat that you are bound, by the redemption of your soul by blood divine, to seek salvation. What did I say ? Bound to seek your own happiness ! O, gracious obligation ! ‘Acquaint now yourself with Him, and be at peace, and thereby good shall come unto thee.’ Remember, my dear Mary, that you are not only responsible to God on your own account, but that much is attached to you with regard to these your younger brothers and sisters. Bella is now getting to an age when she will be susceptible of religious impressions. O Mary, for your own sake, for her sake, for my sake, and

for the sake of Him who died to redeem you, seek earnestly, and at once, for the *converting* grace of God. May it be so !

“I continue,” &c.

At length the time came when he should reap the reward of his prayers, and earnest endeavours for the salvation of his sisters. The chief instrument of good to them, at that time, was Mr. D. G., a Local Preacher, of the Malton circuit ; who, on the invitation of his friend, the Rev. S. B., visited Retford, and was rendered useful. They received much good through his devout and fervent prayers, and were led ultimately to believe in Jesus Christ to the saving of their souls.

When Joseph had heard these tidings, he was not long before he wrote the following letter :—

“MY VERY DEAR SISTER MARY,

“I HAVE frequently exhorted you, in the various letters which I have sent you, to seek the Lord your God with all your heart, but now I have to tell you that I feel thankful to the God of all our mercies, for having blotted out your sins, and adopted you, with dear sister Hilly, into His family. It is indeed delightful when brothers and sisters can all join in saying, to us ‘there is now no condemnation.’ One of the greatest blessings, however, connected with a Christian’s portion in this life, is, a hope of ‘a better country, that is a heavenly.’ It is well to think much of Heaven, to meditate upon its joys *daily*, till we also,

‘With yon enraptured choir,
For ever see His face.’

I recommend strongly to your most serious and prayerful perusal Baxter’s ‘Saint’s Rest,’ for it has been rendered a great blessing to me. I don’t think so much of Heaven as I should like to do, and yet I feel

‘There is my house, and portion fair,
My treasure, and my heart are there,
And my *abiding* home.’

Let us so run that we may receive 'the prize.' I say to you, as I have said to Hilaria, that I shall be *exceedingly* gratified to hear a particular account of your conversion, and this as soon as you can, with propriety, *i. e.* neglecting no duty for it.

"If Satan, at any time, tempt you to think that you have been under delusion in reference to your salvation, don't reason with him for a moment but have recourse to prayer *at once*, and thereby you will save yourself much distress. When I first began, he used to distress me very much with this temptation. As to the practical part of religion, I would say, never neglect your Bible and the closet on *any account*. And now, my dear Sister, I close this letter by again expressing how grateful I am for the mercy of God manifested to you, *through Jesus Christ*. I pray that He would 'keep us by His mighty power THROUGH FAITH (not through joy) unto eternal life.'

"I am," &c.

Besides the valuable advice given to his sister, it will be perceived that in the above letter he at once brings prominently forward his favourite theme,—Heaven, as the home of the righteous,—towards which they must constantly aspire.

The next letter, which quickly followed the preceding one, evinces his concern for their stability in grace. An extract only is subjoined :—

"MY DEAR SISTER MARY,

"You know how repeatedly I wrote to you previous to your conversion, exhorting you to seek the Lord. Now that you have found mercy, cease not, dear Mary, to let me know how you come on.

"As for myself I am but weak and foolish, but 'my sufficiency is of God.' Let me recommend again to your perusal Baxter's Saint's Rest : for if you read with seriousness and prayer, it will do your soul much good."

Early in June, writing to his brother on various topics, he says :—"The first thing that I speak of is the goodness of God in saving our dear sisters,

Hilly and Mary. This is a blessing for which thousands of prayers have been offered, and we will now thank God for having heard us."

Soon after this time his brother paid him a short visit at Bradford; and, on leaving him, Joseph wrote to his sister Hillaria, and this is the first of his letters to her that has been preserved:—

"Laura Place, Bradford, Aug. 18th, 1846.

"MY VERY DEAR SISTER HILLY,

"I AM exceedingly anxious to hear from you, and it is chiefly on this account that I send you a letter at this time, in order that I may renew the obligations under which you are laid to favour me with a few lines. At five o'clock this morning I saw John off, on his way home again, after having been here for the last five days. I am very thankful to find him in such good health, and in the increasing enjoyment of the-'grace of God.' We have had a very happy interview, and I trust not without physical, moral, and intellectual improvement. I trust that by this time you are settled, and that you will no longer postpone the paying off of your debts to your correspondents. I shall be much interested in all the particulars of your situation; let me know also your class-night, and how you are getting on in spiritual things. I trust that for my own part I am 'growing in grace,' still keeping my eye fixed upon 'the recompense of reward.' Commending you to the gracious mercy of 'the Lord our God.'

"I remain, my very dear Sister,

"Your ever affectionate Brother,

"JOSEPH."

It seems that his beloved sister, who had just then taken a situation as governess in a pious household to a family of small children, wrote him a full account of her spiritual state, and described at length her inward warfare and fears. This soon drew from him the following letter of

affectionate sympathy and counsel, by which she was strengthened and comforted, as some others probably will be on reading it, who may be passing through similar exercises of mind.

“Bradford, Sept. 8th, 1846.

“MY VERY DEAR SISTER HILLY,

“I WAS exceedingly interested with your last communication, and I can assure you that I answer it with the warmest feelings of a brother’s heart. You entertain no doubt of my sincere and fervent affection for you as my sister : doubt not then, my dear Hilly, of the tender *sympathizing* affection of your heavenly *Father*. I was struck on reading your letter with the similarity between your experience and mine, when I first began the heavenly race. You speak of sorrow and doubting fears. Well do I recollect the time when I used to be cast down, and oftentimes saying, ‘Do I love my God or no?’ But I thank God, that that mournful experience has long since passed away, and that I constantly feel that my soul loves God, and that I am His child. I recollect well what a pious friend said to me, ‘I had rather see you depressed than much elated.’ Many whom I knew at that time as companions in the way, and who were more cheerful than myself, have since fallen off, while, thank God, I have advanced thus far by His grace. That God who hath helped me will also help you, if you put your trust in Him. I would not have you suppose that it is necessary you should *continue* in this mournful state of mind, since Jesus Christ has declared, ‘Blessed are they that mourn, *for they shall be comforted.*’

“Do not *reason* with the enemy, but when he tempts you to doubt of your acceptance with God, go to your heavenly Father, who assuredly knows whether he has forgiven you or not. ‘Ah!’ says satan, ‘you deceive yourself.’ My dear Hilly, there is no danger of deceiving yourself in this matter, if you go to God, and spread the case before Him, and say—

‘Thou great mysterious God unknown,

Whose love hath gently led me on,

Even from my infant days ;

Mine inmost soul expose to view,

And tell me, if I ever knew

Thy justifying grace.’

“Mark this, my dear sister, that the Lord our God would not be grieved with you for *asking* Him to tell you, for, ‘Like as a father pitieth his children, so the Lord pitieth them that fear Him.’ We grieve the Holy Spirit by reasoning with the tempter, that is, trusting to our own strength, instead of going to Him, and putting our trust in Him for wisdom and support. Besides, has He not COMMANDED us, saying, ‘Call on me in the day of trouble,’ and with this He has connected a promise, saying, ‘I will deliver thee, and thou shalt glorify me.’ O, if you only knew how kind and merciful a God you have to do with, how you would rejoice. Endeavour, dear Hilly, rightly to appreciate the ‘tenderness of our God.’ Cultivate also a thankful spirit. What,—have you received nothing but evil at the hands of the Lord, or is it not rather the reverse? Yea it is, for ‘these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory.’ You are not alone; I have been through the same waters, but thank God, they have not overwhelmed me, and I trust that before long it will please the Lord to disperse these clouds which hang over your mind. The will of God is that we should constantly realize the sense of our acceptance with Him; aim at this, my dear sister, and the ‘God of peace shall bruise Satan under your feet.’

“When I first came to Bradford, I can assure you that I was truly miserable, notwithstanding the comfort which I received in the means of grace; and I cannot help being struck with the remarkable similarity between your experience and mine. I see now why it was that God suffered me to be thus distressed, viz., in order that I might be the better able to afford consolation to my dear sister in the time of distress. Your very doubting of your acceptance implies that you are accepted; else, why doubt any more than you used to do? But, again I say, don’t try to reason yourself into the truth, for this is the very way to deceive yourself; go to the searcher of hearts, and tell all you feel, and I’ll vouch for it that you will soon be comforted; above all things, I say again, don’t reason, but *pray and believe*. And then in reference to the right discharge of your duty,—I know well what your feelings are. I have known what it is to be deeply and distress-

ingly anxious to 'adorn the doctrine of God our Saviour in all things,' and I still feel very anxious so to do my duty, that I may 'glorify my God below, and find my way to heaven.' In my experience, of which yours appears to be almost the very image, mark the beautiful explanation of the Apostle's word: 'Tribulation worketh patience, and patience experience, and experience hope.' I have had the 'tribulation,' and I thank God I have been enabled to rejoice in sorrow, frequently, at the remembrance of the fact, that God had declared that 'all things work together for good to them that love Him:' then followed the 'experience'—by repeated suffering I experienced God's power to support me in distress; and thus God also, humanly speaking, tested my love and attachment to Him: then, lastly, followed 'hope' founded on the fact that 'Hitherto hath the Lord helped me.' I know now that all my doubtings were mere temptations of the wicked one, and that I was, all the time, possessed of the blessings of which I had so many distressing doubts; and I feel assured that your doubts come also from the 'father of lies.' But there is no need of any doubt. 'Is there no balm in Gilead?' Does God will that we should be in doubt? Does he not rather teach us to rejoice that our names are written in the Lamb's Book of Life? But how can we rejoice except we know, and how can we know except the Spirit of God, who knoweth the mind of God, tell us?

'Ready, the Spirit of His love,
Just now the stony to remove;
To apply and *witness* with the blood,
And wash and seal the sons of God.'

"This is your privilege; claim it in Jesus' name,—and if you have it not, verily you are 'not far from the kingdom of God.' Finally, my dear Sister, I would say, what is the character of that God with whom we have to do? I will mention some of His attributes which have a direct bearing upon Christian experience in reference to justification:—

"*Holiness*—To banish us from his presence because we are polluted.

"*Justice*—To punish us because we are sinners.

"*Goodness*—Without avail, seeing we have cut off ourselves from its proper exercise by sin.

“*Faithfulness*—To execute his threatenings.

“But Christ has died in our stead; then, when we believe, the same attributes stand thus:—

“*Holiness*—Well pleased with the *pure* offering of His own Son, and with us for His sake.

“*Justice*—‘Faithful and *just* to forgive us our sins.’

“*Goodness*, now *MERCY*—‘Is not willing that any should perish, but that all should come to the knowledge of the truth.’

“*Faithfulness*—‘Is not a man that He should lie, neither the son of man that He should repent,’ and will, therefore fulfil his promise of salvation to them that put their trust in Jesus Christ.

“To conclude, be thankful for all that God has wrought in you; search your Bible in order that you may know your privileges,—plead *through Christ* for their fulfilment in your behalf, and He has declared ‘Ask and it shall be given you,’ and, if asking does not succeed, diligently ‘Seek and you shall find,’ and, if this does not answer, go boldly up to the door and knock until it is opened; for ‘it shall be opened.’ And now, I commend you to the grace of God. May He grant you strong ‘consolation, and good hope, through grace.’

“I remain,” &c.

In the following month his father had much family affliction. This occasioned him to write a sympathizing letter, which, however, being chiefly professional, is not suitable for publication. He was now approaching the termination of another year of his birth and apprenticeship; and here, perhaps, it may be allowable to introduce a letter which his father wrote, at this period, to his much-beloved son:—

“*Retford, Notts. Nov. 9th, 1846.*

“MY DEAR JOSEPH,

“THE mention of *eighteen years* will remind you that you are approaching the age of manhood. May you live to reach it, and then be spared, if the Lord will, to spend a long and honourable life in

glorifying the God of your salvation, and doing good both to the bodies and souls of your fellow-men. First of all, I offer praises to Him who is the source of all grace and goodness, for that it hath pleased Him, of his infinite mercy, to convert your soul in the days of your early youth. This mercy lays at the foundation of all your blessings; for where God pardons and saves a sinner, He is, besides the bestowment of that grace, thereby preparing him to be the future recipient of ten thousand providential blessings, which otherwise would never have been communicated to him. I hope you will feel disposed to adopt the language of pious Dr. Watts, in his beautiful versification of your mother's favourite Psalm:—

‘ Bless thou the Lord, my soul,
Nor let his mercies lie
Forgotten in unthankfulness,
And without praises die.’

‘ It becometh the just to be thankful.’ Let the 14th of November be celebrated with grateful joy, and let your prayer be unto the God of your life, that all your added days may be employed in His blessed service, and truly spent to His glory. ‘ O let your mouth be filled with His praise, and with His honour all the day.’ I will endeavour to join with you in this divine exercise; and for this purpose I will defer my dedication hymn till that day. It has been my practice, ever since your dear mother died at Graham's Town, to keep up a monthly remembrance of her on the 13th, and improve it to my own spiritual edification, by singing quite in privacy, so as not to be heard, the 430th Hymn; for this month I will choose the 14th, that I may associate with the recollections of her the remembrance of your mercies, as the youngest of her surviving sons.

“ If thus I would fain combine *praise* and *dedication*, may not you attempt to do the same? Renew, then, my Joseph, your vows, and in the most full, entire, and unre-served manner, consecrate your body and soul, your time and talents, and all your powers, to Him who has redeemed you with His blood, and saved you by His grace. You may find suitable language for this holy purpose in the hymn I have before referred to, especially that verse,—

'Take my soul and body's powers,' &c. And this will only be *renewing*, but not *adding to*, your baptismal dedication; for no subsequent act of life can exceed in extent and in solemnity of obligation the engagements we are brought under by the fact of our early consecration to the Holy Trinity, Father, Son, and Holy Ghost, in that high and holy ordinance. Your mother and I thus presented you to God in the first Wesleyan Chapel at Graham's Town; and I now only urge you to pay the vows which we made on your behalf to the Most High. Aim, my son, at *perfect godliness*. Never be satisfied with imperfection, either in your character, or your experience, or your practice; but follow on to know the Lord, till as one fully dedicated to His glorious service, there is written on your forehead, — Kadosh la-Yehoveh:— 'Holiness unto the Lord.'

"Here I may end my advices. A multiplicity of them would rather bewilder your mind than assist your piety. The two general directions may then suffice. Only along with them you will remember, that 'without *faith*, it is impossible to please God.' For God is only in Christ reconciling the world unto himself. So that while you offer praise, I trust it will be in Jesus' name; and while you consecrate yourself afresh to God, it shall be done through faith in Jesus' merits and intercession for your acceptance with the Father. Make much of Christ; yea, let Him be your all in all.

"As the period of your apprenticeship rolls on, give your mind fully to your profession; and the utmost improvement of every opportunity that may be within your reach. The inadequacy of your advantages,* seeing they are all the providence of God enables you to command, must only be a stimulus to you to make the most of them; *you* cannot afford to *lose* anything by neglect, or for want of presence of mind, and the full use of your mental powers, and the improvement of your time. You are clearly called to realize the blessedness of that encouraging Scripture,—'The hand of the diligent maketh rich.' Learn *something* in medicine, surgery, &c., *every day*,—if possible, *every hour*. Daily additions will tell well in the end, though the amount of each single day may be small. And whenever you meet with difficulties, besides inquiring, (for it will be

* Referring to the want of Medical Lectures, &c in the town.

your duty to *ask* Mr. Beaumont frequent questions about your profession, particularly when you are at a loss,) give yourself much to prayer. If you be a doctor of God's making, and choice, and blessing, you will be sure in future life to excel. Master your business. Go to the bottom of science. What you learn, learn thoroughly; which you cannot accomplish without much patience and pains. Give up nothing in despair; but persevere—persevere—persevere.

“Minor duties I need not mention; be in everything a Christian, and you will be happy in eternity.

“Your good mother's prayers daily are offered up, and her blessing, with mine, attend you; and on the day of your birth, accept, as though you were present, our family congratulations and joy.

“I am, my dear Joseph,

“Your affectionate Father,

“WILLIAM J. SHREWSBURY.”

The last letter of this year of his life is addressed to his sister, and is dated

“November 13th, 1846.

“MY VERY DEAR HILLY,

“I DON'T know that I was ever better in the things pertaining to godliness than I am at present; I feel more blessed in private, and I am sometimes very happy in the prospect of everlasting life. You know, my dear sister, that for us to meet on earth for a few days, with the certain foreknowledge that it will only be for a few days is very delightful; but to meet in the presence of God, and to sit down with Abraham, Isaac, and Jacob, in His kingdom, will be delightful indeed. This passage is beautifully illustrated when we see the various members of a happy, united family sitting down to partake of the food which perisheth. I hope, as father intimated that it was his intention to ask me home at Christmas, that I shall then, through Divine mercy, have the gratification of meeting you all once more in health and strength. I have been very happy of late whilst getting my piece of dry bread, which I have chosen as my supper, because I have eaten it with such a grateful heart, saying to myself,

whilst satisfying, with wholesome food, a craving appetite,

‘Not more than others I deserve,
But God hath given me more.’

“Let us cultivate gratitude for all the mercies with which God has blessed us, for they are very numerous. I always ask myself every night, ‘Have I spoken evil of any one to-day?’ This was father’s advice to me when he came to see me. I bless God that this method has been highly beneficial to me. I rejoice to know that I shall have very many prayers offered up for me on the morrow. This is indeed a delightful way of having my birth-day honoured. You will pray for me, I know, — yea, you all will pray for me ; and may God hear, — yea, God will hear, and answer your united prayers on my behalf. How often have I besought the Lord that He would save you and Mary ; and ‘I will bless the Lord, for he hath heard the voice of my supplications.’

“I am,” &c.

Thus he closed another year of life in a devout spirit, rejoicing chiefly in spiritual blessings, and setting a higher value on prayer than on much riches. In his experience was verified the truth of the Psalmist’s statement,—“Blessed are they that dwell in thy house ; they will be still praising thee. Selah. Blessed is the man whose strength is in thee ; in whose heart are the ways of them. Who passing through the valley of Baca make it a well ; the rain also filleth the pools. They go from strength to strength ; every one of them in Zion appeareth before God ;” Psalm lxxxiv. 4—7.

While travelling to the heavenly Zion, it is frequently profitable to look back on the past ; “Thou shalt remember,” said Moses, “all the way which the Lord thy God led thee these forty years in the wilderness :” Deut. viii. 2. In such a retrospect, minute matters are often peculiarly

interesting, and a vivid recollection of them is pleasing when associated with grateful feelings of heart. Joseph seems to have been under the influence of such feelings when he gave to his sister Mary such a graphic description of the first mission house in Graham's Town, in which he was born, and in which his mother died. That house no longer exists, but all who knew it will easily recognize its delineation, and be gratified with this familiar family epistle.

"MY VERY DEAR SISTER,

"Cast your mind back upon the time when we were children, and frolicked happily about the white-washed dwelling-house at Graham's Town. Recollect, if you can, the dry ditch in front of the kitchen door, dividing our house from an adjoining field. Enter the house by the kitchen door,—first, on the left hand side, there is the fire place ; on the right hand side a window and a table ; in one corner the door leading to the flight of stairs which conducts you to the sugar and grocery warehouse, which long, dungeon-like place, only admits the light of day by a small window at the distant extremity facing you. As you enter the kitchen door you see the passage leading to the parlour, on the right hand side of which, as you pass along, are the folding-doors forming the front entrance of the house ; on the left hand side there is the study door, in which study was kept,—at one time, some oranges, &c., in a tin box ;—go to the other side of the study, and you come to the window ; look out there, and you see on one side the castor oil tree, which Jerry mischievously destroyed, because it overhung his small portion of ground which lay underneath the study window. It was here that I recollect looking at the oxen, in the Kafir war, as they trampled down our garden. On your right hand side, as you look out at the window, is the door leading into a bed-room, the bed of which Jerry well nigh set on fire : go out at the opposite door, and you are in the parlour ; the fire place is on your right hand side as you enter it, and the folding window-doors on your left,—these windows

forming an admission into the garden by means of a flight of steps. Right opposite the door at which you entered is the bedroom in which mother spent her last days, on the bed of which I well recollect kissing her lifeless body. Almost twelve years have gone since then, — and the youngest then living is now no more, and *we* are all alive 'as at this day.' I don't know whether you will be able to follow me through the house, but, I dare say, father would. Well, my dear sister, let us be thankful that God hath made us partakers of His saving grace, and let us continue to 'fight the good fight of faith, that we may lay hold on eternal life.' Hoping you are quite well, as I am, and desiring my kindest love to all the family,

"I remain," &c.

At the Christmas following the date of the above letter he spent a few days at home, in his usually pious and edifying manner. His holidays were seasons of spiritual profit to us all. He had no desire to be occupied in visits ; all his enjoyments seemed to be wrapped up in home ; and on his return to Bradford he stated, that separation from those he so much loved had cost him "many tears." On the occasion of his grandmother's birth-day he wrote to his sister Mary as follows :

"Bradford, February 19th, 1847.

"MY VERY DEAR SISTER,

"I MENTION here, lest I should afterwards forget, that on grandmother's birth-day, which will be next Thursday, you will not fail to wish her much happiness, for me. If you ask grandmother she will tell you, that though 'by reason of strength' she has past her 'three score years and ten,' yet it is '*soon* cut off,' and that her whole life appears 'like a tale that is told.' The Lord teach you and me, my dear Mary, 'so to number our days that we may apply our hearts unto wisdom.' I am glad that you and Hilly are still enabled to 'cleave unto the Lord ;' and I trust it is 'with full purpose of heart.'"

From Christmas to Midsummer his correspondence was very brief, as he was applying himself

to his professional studies with intense ardour,—especially to chemistry and drawing. A few extracts of various letters will best shew his diligence, and withal prove that still he was mainly living for heaven. To his brother John, he says —“I intend beginning with drawing in right good earnest, commencing with straight lines and curves, and from these to the full skeleton. The study of Latin and Greek is very dry, unless one has time to study them in good earnest. I shall not spend any more time in endeavouring to get a minute knowledge of the blood, veins, nerves, &c., as all this will be soonest learnt at the dissecting rooms. My work, at present, is Cragie, midwifery, and drawing, besides a little Latin and Greek, and some miscellaneous professional reading. I have just been meditating on, ‘when Christ, who is our life, shall appear, then shall ye also appear with him in glory.’ May this be your happy lot and mine, after we have done with all the vicissitudes of time.”

In another letter to his brother he says,—“I am studying hard, and I hope in about twelve months to get a knowledge of anatomy.” At another time he says,—“I think of trying to sketch the apparatus for inhaling the vapour when chloroform is used, and sending it to the West Indies. But this must depend on my having sufficient leisure from my other duties. I hope to be enabled by divine grace to be ‘not slothful in business, fervent in spirit, serving the Lord.’ I seem to value and to enjoy my Sundays more than ever; and there is one thought in reference to the happiness of heaven which has struck me

lately, and that is the pleasant and happy way in which we shall acquire knowledge of the highest kind ; so that although there be no royal road to learning here, but all alike, whether rich or poor, must toil hard if they intend acquiring a moderate acquaintance with men and things, yet in heaven our minds shall be relieved of this laborious toiling, and our bodies also shall be delivered from this bondage of corruption under which we groan." Some time after, he writes thus to his brother :—"I am exceedingly obliged to you for your mathematical information, (so far as I could make it out,) which I think to be very good indeed. I have not been able to '*verify*' yet, though I shall try again when I have leisure time. I have not spent much time in mathematics, nor indeed in classics, for there is so great a field in chemistry that I have not much time for other things at present. . . . My chief desire is that I may have much of the grace of God in my soul, and that I may manifest it in my life to His honour and glory."

At this time also, prospects of future temporal prosperity seemed to be opening out before him in the distance. His kind uncle, who was also of the medical profession, had intimated his thoughts and purposes. And Mr. Beaumont, who was the personal friend of the late celebrated surgeon, Liston, had promised Joseph that should he go to London, at the expiration of his pupilship, to perfect his medical studies, he would introduce him to Mr. Liston's acquaintance, and recommend him more particularly to his notice and favour. In reference to these things, Joseph writes,—

"This will be very admirable, certainly. But, 'Cease ye from man, whose breath is in his nostrils.' 'God shall provide.'" Ever watchful over his own heart, and jealous of himself with a godly jealousy, in a letter written a few days later, he says,—“I feel myself in danger of building, at least partially, on worldly prospects, so that I am obliged to bear in mind as a counteracting truth, that our days are as grass, and that *very soon* we shall all have received our doom, to bliss or woe, at the judgment-seat of Christ.”

It was always the desire of Joseph's father that the brothers should love one another, and that in the family each member should prefer the interests of the others to his own. And he was invariably gratified to find that they were influenced by such noble and genuine Christian dispositions towards one another. Were it fitting, pleasing facts might be adduced; so that, if their father had been worth thousands of pounds, there would have been no mean and miserable jealousies amongst his children about the distribution of the property. Envy is the most unhappy temper any one can be tormented with; it is truly called in Scripture, “an evil spirit from the Lord.” It is evil indeed, unmitigated evil continually; and it is “from the Lord,” because by departing from the soul that yields to its influence, he makes a vacancy for that evil spirit to come in. Joseph and his brothers were utter strangers to this malignant disposition, as the following extract from the last quoted letter will show:—“I have read,” he says, “Jeremiah's long and interesting letter from the West Indies. Father advises me to hope that

uncle will not favour me at your expence, and wishes that we may be honourable one towards another. Had not the grace of God possession of our souls, we might have been envying one another ; instead of this, we are ‘in honour preferring one another.’ And thus the kind feeling which you evinced towards me, in desiring my advancement rather than your own, is one which is heartily reciprocated by me, and by the whole domestic circle.” After reading such a delightful extract, who can forbear exclaiming :—“ Behold, how good and how pleasant it is for brethren to dwell together in unity ! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard ; that went down to the skirts of his garments ; as the dew of Hermon, and as the dew that descended upon the mountains of Zion : for there the Lord commanded the blessing, even life for evermore.” Psalm cxxxiii.

In a subsequent letter written to his brother John there is this passage :—“ If I were to preach I think I should be fond of such subjects as Psm. xvi. 11 : ‘ In thy presence is fulness of joy ; at thy right hand there are pleasures for evermore.’ ” The above extract is remarkable as being the first intimation he gave about his preaching ; and although he only puts it hypothetically,—“ *If I were to preach,* ”—yet it indicates that his thoughts had been in some degree directed towards the subject. And it is remarkable, also, as an evidence of the habitual temper of his mind, that he thought heavenly enjoyments would be his favourite theme. Yet when he actually commenced his preparatory ministrations of the word, he was often powerful

as a Boanerges, and finely exemplified the earnestness of the apostle who said, "Knowing therefore the terror of the Lord, we persuade men," 2 Cor. v. 11.

As illustrative of his diligence, an extract may be given of a letter which he wrote about this time to his brother John :—"I am drawing a skeleton 4 feet long at present, but from a copy $2\frac{1}{2}$ feet long, in black chalk. I think of going through the whole of anatomy, sketching the bones full size, with explanations, &c., before very long. I am thankful for health, and that I am still conscious of the Divine favour, and I rejoice that my name is yet written in the Lamb's Book of Life. I hope and pray that your name and mine may be found written there in the morning of the resurrection." In another letter he states, that after studying Liebig on the body, he was reading with close attention, "Locke on the Understanding," which latter work he recommends to his brother, assuring him that he "will not preach the worse for reading it."

He again writes as follows to his brother, under date of

"June 2nd, 1847.

"MY DEAR JOHN,

"I RECEIVED your long-expected and long-wished for letter yesterday. You speak of a very dreadful thunder storm in London ; I hope that no injury was done by the lightning. We had a storm here a few weeks since, during the night, but I did not hear it. I should like to have heard it, for thunder is always a very great treat to me : there is something so *majestic* about it. They who are burdened with the very heavy load of a guilty conscience, do well to tremble when they hear a noise so dreadful, which, after all, is but a faint shadowing forth of the ter-

rible majesty of Him who 'rides upon the stormy skies, and calms the roaring seas.' What will they do? How will they tremble when they hear his awful voice condemning them to everlasting misery at the judgment of the great day? Excuse my sermonizing; I seem to have taken a lesson from you."

Rather, perhaps, one might say, he was unconsciously preparing to go forth himself as an evangelist, to preach the gospel, and call sinners everywhere to repentance.

Anxious, along with personal improvement, to promote the good of others, he had set himself the task of drawing a full length skeleton for Mr. C——, the worthy Master of the Wesleyan Day School, in Bradford. By this means he hoped to convey instruction to the elder and more advanced boys in the school. This beautifully executed anatomical exhibition is highly prized by the Master, and spoken of as an admirable production by those who are judges of the art. To make it more complete there is an exact description of the names of the bones throughout every part of the human frame. It must have been a work of prodigious labour to him, considering the multiplicity of his other duties, studies, and engagements; and its perfection is the more remarkable, as it was executed by piece-meal, in the mere fragments of his time. It was not without reason that he wrote at the bottom, on completing it—"By dint of perseverance." As an instance of sacred ingenuity, it may be mentioned that he has directed the beholder by a pencil mark to Col. ii. 19. But the particular part of the body where he has placed that text is *parallel with the knee-joints*; as though he would intimate

the importance of prayer in order to our "holding the Head, from which all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God."

When he had finished this undertaking, he commenced another, no less arduous task, which he designed to present to the same master, for the use of the same school. This was to have been an exhibition of the internal structure of the human frame, especially of the heart, the blood-vessels, the veins, arteries, &c. ; shewing, by colours, the appearance of the blood in its circulation through the whole system. But after he had proceeded some time, his health gave way under such an accumulation of studies, and such indefatigable application. Mr. Beaumont saw that it was absolutely necessary that he should have relaxation from all employment, and kindly wrote to his father proposing that he should come home for rest, that he might recruit his vigour in the salubrious country air about Retford. He accordingly came home, towards Midsummer, and remained till he was, to a considerable extent, recovered. But such was the effect on his mind, of his steady gazing on the blood-coloured vessels of the human frame he was drawing, that for a length of time he could not bear to look on anything red, either in the carpet or clothing, as it excited within him such an extraordinary amount of nervous sensibility. By degrees that feeling subsided ; but he never ventured to apply his mind to that drawing any more.

That Midsummer visit home was never forgotten by him ; it never can be forgotten by any

who had intercourse with him. He lived a heavenly life indeed. He had eminently increased in spirituality of mind, and "savoured nothing but the things of God." On "the deep things of God" he delighted to expatiate; and this he did with so much freedom, simplicity, and fulness, that he appeared to be as familiar with them as ordinary Christians are with "the first principles of the oracles of God:" Heb. v. 12. Indeed, his class-leader, in Bradford, described him, in regard to his attainments, as "a father in Israel," though so young in years. Assuredly no man had any occasion to "despise his youth;" for he was neither frivolous nor fickle, but always the same wise, good, and holy Joseph. In him "grace reigned through righteousness unto eternal life, by Jesus Christ our Lord:" Rom. v. 21.

As he came home for change of air, he frequently accompanied his father to his country appointments. On these journeys his conversation was constantly about Jesus and his salvation. He seemed literally determined to realize the fine evangelical sentiment of the poet:—

"Of nothing think or speak beside,
My Lord, my love is crucified."

With the most respectful tenderness and affection he would urge his father onwards in the path of holiness, and stir up every one he could with propriety address, to "give diligence to make their calling and election sure:" 2 Pet. i. 10. On the Quarterly Fast-day, that June, besides the public prayer meetings, we had a family prayer meeting in our chamber, at eleven o'clock. After reading the Scriptures, Joseph's father prayed on

that memorable occasion, then his mother, and afterwards Joseph himself : and O, with what tenderness of heart, and weeping ; with what child-like simplicity and confidence ; with what fervour and fulness did he pour out his soul in those domestic supplications. How he loved us ! How he prayed for us all ! And how graciously the Saviour blessed us all in that sacred hour ! May that morning's humiliations bear fruit that shall be glorious in eternity !

One Sabbath he journeyed with his father his country round, to remain with him two or three days in the country. That evening he preached at Laneham ; his discourse being an exposition of 1 Cor. xiii. The sacrament was afterwards administered ; and at the sacramental service, Joseph was favoured with a most overwhelming manifestation of God to his soul. He was hereby mightily confirmed in grace, and received a much larger measure of that sanctifying love and power which had been bestowed upon him on former occasions. When the service was ended, he took a lonely walk with his father in a retired spot ; and there the dear youth, with indescribable sweetness and simplicity, told his father all his heart,—his temptations, his victories, his enjoyments, and his hope of glory. That gracious visitation he never forgot ; and from that hour especially, the language of the Psalmist described the very feelings of his soul,—“Whom have I in heaven but Thee ? and there is none upon earth that I desire beside Thee.” Psalm lxxiii. 25. He had no wish to live, but often said, “O, how I long to depart and be with Jesus !”

He frequently sung, when alone, with rapturous delight, the whole of the seventy-third hymn in the Wesleyan Hymn Book :—

“ Away with our sorrow and fear,
 We soon shall recover our home,
 The city of saints shall appear,
 The day of eternity come;
 From earth we shall quickly remove,
 And mount to our native abode,
 The house of our Father above,
 The palace of angels and God.” &c., &c.

This verse is almost prophetic of his early departure, and the whole hymn is inexpressibly beautiful and just corresponded to his state, while he was enabled to rejoice with “joy unspeakable and full of glory,” 1 Peter i. 8. In this happy frame of mind he continued as long as he remained at home; and when he departed, with his health recruited, joy still made his countenance shine although tender emotions were stirred when he once more said farewell.

Shortly after his return he sent the following kindly faithful letter to his sister :—

“ *Laura Place, Bradford, July 21st, 1847.*

“ MY DEAR SISTER HILLY,

“ MY journey to Bradford was a very pleasant one, and I arrived just at tea-time. I suppose that you have now gone back to Mrs. Smith’s and resumed your duties in the school. I wish you great success. It is my daily prayer for you that you may be enabled to discharge aright your duties as a governess, and more especially that your example and teaching may have a *religious* bearing upon the minds of those whom *God* has intrusted to your superintendence. I pray, too, that *God* would enable you to master your besetment, *levity*, and that you may be saved from ‘foolish talking and jesting which are not convenient,’ Ephes. v. 4. I mention these things, that ‘as the fervent effectual prayer of a righteous man

availeth much,' your faith may be strengthened when you are asking for deliverance (which I trust you do) from these evils. In addition to this, I pray daily that God would lead you on to the enjoyment of 'perfect love.' Now, I feel assured that, in answer to my prayer, as well as in answer to your own prayers and others, through Jesus Christ, the Holy Spirit is imparted unto you; only, dear Hilly, you know, there is such a thing as 'quenching the Spirit,' as 'grieving the Spirit of God.' I would have you follow and cherish the influences of 'the gracious Spirit divine;' for when you grieve the Spirit you do yourself *irreparable*, yes *irreparable* damage, and that for *eternity*. I say so much about this because I am anxious that you should be *eminent* in piety, that you should 'leave the first principles of the doctrine of Christ, and go on unto *perfection*,' Heb. xii. 1—3. I thank God, that, though I cannot really feel happy or joyful at all times, yet I know the truth of the Scripture which says that it is 'the will of God in Christ Jesus concerning us,' that we should '*rejoice evermore*.' For it does not mean, that if a man have perfect love he will never feel sorrow; but I have experienced the meaning of it lately. It is this, however his mind may be depressed, he can still 'have *faith* in God,' which bears him up and keeps him from being overwhelmed in the hour of sorrow and temptation. Let us, dear Hilly, 'forget the things that are behind, and reach forth to those things which are before, and press toward the mark for the prize of our high calling, which is of God in Christ Jesus.' Perfect love is only the full starting on the Christian race, I find; the Lord speak unto you and me, 'that we go *forward*.'

"I have not yet got as strong as I was before, but perhaps I may do yet; however, I feel that I can joyfully say that none of us Christians '*liveth to himself*, and no man *dieth to himself*; for whether we *live*, we live unto the *Lord*, or whether we *die*, we die unto the *Lord*; whether we live therefore or die, we are the Lord's.' O, for more grace! 'Let us deny ourselves, take up our cross, and follow the Saviour,' panting after an increasing conformity to His blessed image day by day."

A few days later he wrote thus to his brother :

“Bradford, July 26th, 1847.

“MY DEAR BROTHER,

“I WAS very glad to receive a letter from you, and should have been really disappointed had I not received one. I feel very thankful to Almighty God, that He, in mercy, kept *you* from evil :—‘He hath delivered, doth deliver, and will still deliver.’ In reference to your going to Ireland, in this, God, I know will direct your path ; how delightfully can we trust the Lord our God ; hitherto he hath directed both you and me :—

‘We’ll praise Him for all that is past.
And trust Him for all that’s to come.’

“Towards the latter end of your letter, you ask me, how is your health ? How your spirits ? As to the former, it is not above mediocrity. I did think that I was consumptive, but of this I am not assured ; certain it is, that the respiratory organs are affected some way or other. It is now two or three weeks since I laid aside all my professional studies, and since then I have devoted myself entirely (except so far as the duties of my calling have taken up my time) to prayer, scripture reading, &c. My health will thus stand a better chance than if I was to work hard at my usual studies ; and if I should recover fully my health and strength (‘God knoweth’) I can again follow them ; and the spiritual benefit I derive from a careful study of the Holy Scriptures will never be lost, for I feel that ‘though I had all knowledge’ yet, if I had not love, I could not make a useful medical man. Think not I have taken this step unadvisedly, for I have asked repeated direction of the ‘Father of lights.’ Excuse me, dear John, if I speak of myself, for I love to talk of what the Lord hath done, and yet will do for my soul if I still look to Him. O ! ‘God so loved the world that he gave His only-begotten Son, that whosoever believeth on Him might not perish but have everlasting life.’

“A good man, who has long enjoyed sanctification, said to me this morning, that people pray sometimes, and say ‘we would not rush into thy presence, why I’m always in His presence ;’ and thank God, I too feel something of this.

“I am,” &c.

The following excellent letter was sent to his friend G. It will be impossible not to perceive in this, in the two preceding, and in subsequent letters, a large increase of spiritual vigour. His whole soul appears to have been "carried out with sweet constraint," when writing of the things of God.

*" Laura Place, Bradford, Yorkshire,
" August 29th, 1847.*

" MY DEAR FRIEND,

" I HOPE you will excuse my very long delay in answering your letter when I tell you the reason, which was, because I was not certain when you would be returning to Wesley College. I was at home at the time I received your last. I went home for my health. I had worked at drawing and study until I temporarily injured my brain, so that reading was painful to me. I got better of this at home, thank God, and what was better still, I got my soul 'cleansed from all sin.' I once before, at the Grove, made a profession of having obtained this blessing, but I was one of those of whom Mr. Wesley speaks as mistaking a sudden amount of joy for it. Thank God, however, I have not now been labouring under this delusion, but I *feel* what St. John says about 'walking in the light.' &c. 1 John i. 7.

" I am endeavouring, by Divine grace, 'to forget the things that are behind and to reach forth to those things which are before.' I see there is an 'exceeding riches of grace in God;' I am aspiring to become 'rooted and grounded in love, that I may be able to comprehend, with all saints, what is the length, and breadth, and depth, and height, and to know the love of Christ which passeth knowledge, that I may be filled with all *the fulness of God.*' Ephes. iii. 17—19.

" I delight to meditate on John iii. 16. Who knows what it is 'to perish,' and what 'everlasting life' is? None but God. Who knows God, but God alone? Who then, can tell the condescension which leads him to be so merciful unto us poor sinners? Who knows how greatly God loved 'His only begotten Son?' None but God.

Indeed, almost every word is expressive. '*God* SO LOVED *the world* (from Adam to the last soul, what a race of transgressors !) that *He gave* (to unutterable agony and unheard of ignominy) his ONLY BEGOTTEN SON, that *whosoever* (only) *believeth in him* might not *perish* but have *everlasting life*.' Let us then join our brethren above, and say '*salvation* to our God, which sitteth on the throne, and unto the Lamb.'

'*Salvation* shall inspire our hearts,
And dwell upon our tongues.'

"Study, by the *light of the Holy Spirit*, that blessed privilege of the New Testament saints contained in '*But ye are come,*' (not shall come), Heb. xii. 22—24. When we enjoy this, we know what the apostle means when he speaks of '*sitting in heavenly places in Christ Jesus*.'

"I hope to hear from you soon, and I trust you will not rest till God has '*sanctified you wholly,*' if he has not already done so ; I find, thank God, that religion gets better and better. O ! for a closer walk with God !

"I wrote to J——. K——. a few days since. I suppose you never forget me at a throne of grace ; I have formed a plan of making a list, which I keep by me, of those for whom I wish to pray, who are not in the families of which I compose a party. I think you will find this advantageous. It is the will of God that we should be *orderly*, though not *formal* in our prayers.

"I pray every morning that there may be *a revival* at the Grove ; will you join me, for the promise is, Matt. xviii. 19. What a mercy it is for you and me, and for others, that ever the Lord poured out his Spirit upon us. Glory be to God ! At the same time that I pray for this revival, I pray for you and for all who were brought to God at the Grove, who are yet in the land of the living. Let us cultivate ('ask' for it in faith, 'and it shall be given you,' what can be more simple ?) a spirit of prayer and of *thanksgiving*, and so let us seek to live up to our privilege, viz.—'*rejoice evermore,*' even in tribulations also, '*pray without ceasing, in every thing give thanks,* for this is the will of God *in Christ Jesus* concerning us.'

"My love please to your Brothers, and please to accept the same,

"Dear William,

* "From your very affectionate Friend,

"JOSEPH B. SHREWSBURY."

It must be gratifying to the friends of those valuable institutions, Kingswood and Woodhouse Grove to find such *permanent good* resulting from the educational training received therein. And it may be useful to remind *all* who have been scholars in those seminaries of the debt of gratitude they owe, first to God, and next to their instructors, friends, and governors, for the advantages they have enjoyed ; and of their duty to express this practically by supporting those institutions to the end of their lives. Well would it be if every former scholar were now a holy praying man, pleading with God for the spiritual prosperity of those seminaries of learning. It may be here mentioned, that subsequently the subject of this memoir and his friend G. visited the Grove together ; and in the evening, with Mr. Lord's consent, they met a number of the boys in the large dining room, and spent the time in devotional exercises ; and on that occasion several of the boys received much benefit to their souls.

As in this letter Joseph mentions his method of prayer, it may be stated that it was based on a plan of intercession, drawn up by his father twenty years before, which the Missionaries of South Africa and a few other pious people, agreed unitedly to adopt, entitled. "A Plan of Weekly Intercession for the World, designed as a help for Christians in private."

A small blank book has been found in which he refers, each day, to the heading of this plan, and then inserts the initials also of the several individuals on whose behalf he made intercession with God. It was his custom also, every

day, at noon, to offer prayer for his family, beginning with his father and mother, and then expressing each one of his brothers and sisters by name, from the eldest to the youngest. Nor did he forget to offer thanksgivings on behalf of those who had escaped the storms of life, and were safe landed in the region of eternal repose. Indeed, how much prayer he offered up to God in his master's habitation, and especially in the little room above the surgery, will never be known till the day of eternity.

One of his letters to his sister he commences by saying :—

“It affords me great pleasure to sit down to write to you, after having prayed that I might write a *profitable* letter, which, *by the grace of God*, I do whenever I write a letter; indeed, it is my endeavour to pray over every thing however trifling. If we have a *praying spirit* we shall never want matter for prayer; indeed, we shall almost feel as though we had not time to pray for what we desire.”

The next admirable letter was addressed to his other sister, Hillaria. It is a rich, and an evangelical production, written with great haste, but from ‘the fulness of a loving heart.’ The reader will not fail to notice his beautiful expositions of the Lord’s prayer, and his illustrations of other Scriptures, clearly enough proving that the Head of the Church was preparing him for the service of the sanctuary :—

“*Bradford, August 19th, 1847.*

“MY VERY DEAR SISTER HILLY,

“It gave me no small pleasure, I can assure you, to receive, this morning, a letter from you and from father. I am exceedingly sorry that you have in any manner

departed from God, but I am more especially thankful that you have not wholly left your gracious, *our* gracious Saviour. Well may we say with Peter, 'Lord to whom should we go but unto thee, for thou only hast the words of eternal life.' How it does rejoice my heart to know 'if any man sin, we have an advocate with the Father, Jesus Christ THE RIGHTEOUS, who is the propitiation for *our* sins, and not for ours only, but also for the sins of the whole world.' Blessed Saviour, thou hast 'died for our sins, and risen again for justification,' and now thou art 'able to save' us 'unto the uttermost,' seeing we 'come unto God' by thee. You will perceive, my dear sister, that I answer your letter very promptly, but I do not answer it half so readily as Jesus answers a poor sinner's prayers. Are you quite clear in the 'witness of the Spirit?' If not, never, never, never rest until you are. I hope you have your stated times for secret prayer and Scripture reading. Please to let me know in your next, which, bye the bye, I hope will be very soon, what those times are, that I may pray for you. Put down also the dates of those Sundays when you will be at home. I feel now so shackled as though I could hardly write a line; how true it is 'without me ye can do nothing.' I have often found that when I have gone to prayer and have been as though I could not pray, after persevering a little I have had a *specially* profitable time. God often tries our faith as he did the faith of 'the woman of Canaan.' Be fond, dear Hilly of the *closet*, if you would have your soul in a prosperous state. You may go to your class and to chapel, but, if you don't 'SEARCH the Scriptures' and 'pray to *your* Father which is in *secret*,' you *cannot* prosper in soul. Let me recommend you to use the term *Father* in addressing God, or when addressing the Saviour, the term Jesus, Saviour, Master, or Lord. There is such a thing as a consciousness of the *three* persons of the Trinity, 1st John i. 3. I was reading John, 14th chapter, this morning, and, for the first time noticed this particular promise of the continual *perception* of the presence of the Trinity (for, of course, there is about the worst sinners the presence of the Lord God Almighty, Father, Son, and Holy Ghost, only they have not *spiritual perception*); first, the Saviour speaks of the Spirit, v. 16 and 17, then of himself v.

18—21 ; then both of himself and the Father, v. 23. Now if you keep the conditions, the promises are yours. Endeavour then, dear Hilly, to keep the conditions, and, *by the grace of God*, you may (Luke xi. 13) then claim the promises. Indeed, if you seek the assistance of the Spirit of God, you shall never fall. How careful we ought to be not to ‘*quench*’ ‘the Holy Spirit,’ for it is He, and He alone, who can ‘teach us all things,’ (John xiv. 26) and ‘guide us into all truth,’ (John xvi. 13). Dear Hilly, above all things ‘quench,’ ‘grieve not the Spirit,’ either by neglecting any means of grace, but more especially the *closet*, or by LEVITY (remember Ephes. v. 4), or any other evil. If you ‘quench *the Spirit*’ who shall ‘strengthen you with might in the inner man,’ who shall uphold you ? Let these words of the Saviour sink down into your heart and mine. ‘If any man will be my disciple let him *deny himself*’ (of everything which would entangle the soul, of every ‘weight’ and ‘easily besetting sin’) and take up his cross,’ (be ready to *speak* for God especially). O ! never let *shame* shut your mouth when you have an opportunity of doing good (remember Mark iv. 25), and follow the Saviour, ‘his teaching, his example.’ I see more and more the importance of ‘searching the Scriptures’ by the light of that glorious lamp ‘the Spirit of God.’ You know it runs thus, ‘Ask, and it shall be given you.’ But how can we ask for blessings of which we are ignorant ? O ! how the devil gets the advantage over us when we don’t ‘know the will of God.’ Live nearer to God, as I thank God, you have expressed your determination to do. Seek for PURITY *of heart*. This is my heart’s desire and prayer for you, that ‘the very God of peace’ would ‘sanctify you wholly.’ ‘Faithful is He that hath called you’ to this ‘who also will do it’ if you look to Him ; say, with our poet,

‘Till thou anew my soul create
Still may I strive, and watch, and pray ;
Humbly and confidently wait,
And *long* to see the perfect day.’

“I am glad that you are enabled, by divine grace, to say, ‘nevertheless not as I will, but as Thou wilt.’ For you know the Saviour has taught us to prepare our minds

for every event, by saying 'Thy will be done, in earth as it is in Heaven.' We want no better religion than that contained in the Lord's prayer. There is first the consciousness of our acceptance with God implied in the term Father; then there is the *catholic* Spirit '*our*;' then there is implied what is meant by the apostle Paul in Heb. xii. 22—24, 'the joining with our friends above.' A most glorious privilege of New Testament believers. 'Ask' of the Lord to give you to *experience* what is meant by Heb. xii. 22—24. Afterwards we pray, that all may glorify God, and, more particularly, that our own every thought, word, and work, may be done with a single eye to His glory; and that our whole life and *death* may glorify God; for it is a most blessed thing to think that 'he that is perfect, shall be as his Master,' who could not be destroyed until his 'hour was fully come:' see John, 7th chapter. How frequently is this expression used; so that if we live to God we shall just die at the proper time; how cheering is this both to the dying and to the survivors. Then we pray that His 'kingdom may come with power and grace to every heart of man,' and, if we are consistent, mark this, we shall be always endeavouring to spread his kingdom, by taking up the cross and speaking for him, either in reproving sin, or in any other way speaking for Christ. Then we pray that we may have grace to do and suffer *joyfully* the will of God ('as it is in heaven'), and that thus it may be everywhere. The next petition is for the daily supply of all our temporal necessities, 'bread,' being a term intended to imply this; and the acknowledgement that it is all free '*gift*.' Therefore, every time we sit down, we should not forget what is said of the Saviour, John vi. 11—23, and whenever the Saviour fed the multitudes this is particularly mentioned. Let us be grateful for all our mercies, and, in order to do this, let us seek to be very 'poor in spirit,' ever remembering that we are sinners, which is implied in the next prayer, which is intended for the daily use of *every* Christian. The last petition is very comprehensive, but when we use it, we may, in our minds, make reference to particular evils, such as pride, unbelief, anger, &c. The doxology is most admirable, and the Amen confirms the whole.

"I am," &c.

Soon after he wrote to his parents. The little error to which he refers was merely a few pence in his financial expenditure ; but it developes a great fact, his extreme tenderness of conscience about the smallest affairs. His father had always required of him, and of his other sons while in their minority, a monthly return of what they received and expended, balanced with great exactness, as it was considered that such a regular accountability would have an important influence in their economical proceedings in after life. No man who does not look at every penny before he spends it, will acquire the habit of faithfully using, as a wise steward, every portion of goods which his Lord may have entrusted to his care. Joseph wasted nothing ; but in the multiplicity of his engagements, he was sometimes rather forgetful ; hence, when on the last day of this month, he came to balance his accounts, he could not quite make his figures and his balance tally. This he ingenuously acknowledges, and, with his usual Christian simplicity, promises amendment.

*“ Laura Place, Bradford, Yorkshire,
“ August 31st, 1847.*

“ MY VERY DEAR PARENTS,

“ THE first thing I would advert to, is my accounts : they are very unsatisfactory to me, and will be so to you. From this time forth, by the grace of God, I will endeavour to do better in this respect, for I have seen this in a fresh light, and lest I should further sin against God, I will ‘honour my father and mother’ in this respect. God has granted me the forgiveness of my past errors in these matters, and I hope you will too. I find I must have some stated time daily, and a time on which I can rely, for entering all the expenditures of each day ; that time, therefore, I intend to be *morning*, as *night* is very

uncertain. You wished me to let you know, in your last, 'exactly what ails me : ' this will be a difficult thing. Thank God, I am better just now than I have been of late. I still think myself consumptive ; and the very gradual and insidious way in which it comes upon me, does not at all mend or alter the case. I am very variable in my feelings ; sometimes I have pain in some part of my chest, and sometimes I have not. I am without just at present—in fact, I think that the flannel which I have worn on my chest these last few days has done me good. Last week I was very feverish for a day or two : I may have taken cold, but when I don't know, though the character of the fever was decidedly such as confirms my opinion of myself. The great and continual thing of which I complain, is shortness of breath in ascending eminences, and I am now very much worse than when I left home. There is nothing seriously defective at present ; time alone will say whether or not I am right in my supposition. I thank God that I feel no anxiety about the matter, but that I trust I can say that 'for me to live is Christ, and to die is gain.' Indeed, I have seen and felt more fully the force of the expression, 'yet not I, but Christ liveth in me.' I am nothing, less than nothing—a sinner ; but if I do any good, it is Christ that doeth it, who dwelleth in me, except I be a reprobate. As Mr. Fletcher says, it is quite out of the question for the Christian to talk of himself as separated from Christ ; this is his idea, though not his phraseology. The lustre of Mr. Fletcher's character was, I think, his *humility* ; which I am, by God's grace, endeavouring to imitate. I am praying that I may be 'clothed with humility, as with a garment.' Our minister, Mr. Haydon, had very great liberty last Sunday night, in preaching from 2 Cor. v. 20. I feel it to be my duty more than ever to pray for our own ministers and society more especially.

"I am," &c.

After a few weeks' interval he again presses on his sister's attention the Christian doctrine of entire holiness, which is, indeed, also the doctrine of the Old Testament :—"And when Abram was

ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God ; walk before me, and be thou perfect." Gen. xvii. 1. That divine command to Abram exactly corresponds to the command of Christ to his disciples :—" Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 48. Yet it is no less true that the general unfaithfulness of men in the church doth mightily hinder the superabundant manifestations of divine goodness ; and the practical consequence is, that the testimony of the Psalmist is no less just than lamentable :—" I have seen an end of all perfection." Psalm cxix. 96. Nevertheless he does not take occasion, from that general observation of human life, to diminish the just claims of God, or the equity of his requirements ; for he adds, " thy commandment is exceeding broad." As it regards, then, this state of salvation, whether contained in " the exceedingly broad commandment," Psalm cxix. 96, or in the " exceedingly great and precious promises," 2 Peter i. 4, given us in the gospel, " the unbelief of some shall not make the faith of God without effect," Rom. iii. 3, in others, who, as " they do not receive the grace of God in vain," 2 Cor. vi. 1, are " cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii. 1. It was by following out these views that Joseph, not of himself, but by the grace of God which was in him, according to the divine power of the eternal Spirit, came " unto a perfect man, unto the measure of the stature of the fulness of Christ."

Ephes. iv. 13. And he sought to promote the same grace in others also, frequently mentioning as a full model of perfect love the apostle's lucid description, in his first epistle to the Corinthians.

Moral, intellectual, and spiritual perfection, of every kind and degree, throughout the whole range of rational and intelligent beings, lies chiefly in submission to the will of God. Sin is opposition to the divine will ; holiness is obedience to that will. If Satan could submit to God he would cease to be the devil. The disobedience of sinners consists in their "not submitting themselves unto the righteousness of God : " Rom. x. 3 : and their conversion is ascertained to be genuine when they "yield themselves unto God, as those that are alive from the dead, and their members as instruments of righteousness unto God : " Rom. vi. 13. Submission constitutes the perfection of saints on earth, and of all the hosts above :—"Thy will be done on earth as it is in heaven." This was the perfection of Jesus : "Lo, I come to do thy will, O my God : " Psalm xl. 8. "Though he were a Son, yet learned he obedience by the things which he suffered : " Heb. v. 8. His death on the cross was "obedience" indeed, Phil. ii. 8, sacrificial and meritorious obedience, whereby "the law was magnified, and made honorable : " Isaiah xlii. 21 : and it was accompanied by a most significant act, as full of majesty as of lowliness, for when he had said "It is finished, *he bowed his head* and gave up the Ghost : " John xix. 30. And yet, once more, "when he shall have delivered up the kingdom to God, even the Father, after all things shall have been subdued unto him," at

that august era it is written concerning him, "Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all:" 1 Cor. xv. 24—28: What those profound words fully import cannot now be known, but they seem to intimate that Christ in his exalted humanity will perform, in some way or other, in the presence of all the glorified, some visible act of submission and homage as the Son, to his eternal Father; and the effect of that submission shall be most powerful on their pure minds, confirming them in obedience to the divine will, beyond even the possibility of any future failure, so that to them, throughout all eternity, Christ, and God in Christ, "will be all in all."

Now, it is the design of God, by his Holy Spirit's internal operations, to produce this submission in every gracious soul, preparatory to the service and joys of the heavenly state. And this submission is liberty; "for where the Spirit of the Lord is there is liberty:" 2 Cor. iii. 17. Grace makes the will free; for the will of man then rises to its noblest state of freedom when it most entirely chooses the perfect will of God. And so it is written, "Thy people," adorned, "in the beauties of holiness, shall be willing in the day of thy power:" Psalm cx. 3. And the oneness of the blessed Spirit's operations, in bringing about this exalted spiritual state, in persons of widely different circumstances, is very remarkable; proving alike the adaptation of the gospel to all men, and the universal energy of that one and the same spirit, as "God that worketh all in all:" 1 Cor. xii. 4—6. Some years since a poor illit-

erate Hottentot was overheard by a Missionary praying to God for succour in a time of deep affliction. He gave utterance to this simple, yet deep and profound expression :—"What thou doest, O Lord, that I know is well done." How perfectly that saying agrees with the sentiments of Eli, "It is the Lord : let him do what seemeth to him good : " 1 Sam. iii. 18. The same divine Spirit taught them both to bow. A few years after that poor Hottentot's affliction, a learned minister of Christ, in England, the Rev. William Buckley Fox, once of Ceylon, was lying on his death-bed. In his last affliction, his sufferings were extreme, and drew forth expressions of sympathy from his friends. "O," said the man of God, "it is the Lord's will, and I would not have it otherwise for all the world." And this also he said by that same Spirit. And He it was who wrought in Joseph likewise, by various methods, of which affliction was one—entire, uniform, and cheerful submission to the holy and righteous will of God.

It will be observed occasionally, in the correspondence of the year on which we now enter, that symptoms of disease were felt, which, though not to him alarming, were monitory of his mortality. But, about the result, he never had one single anxious thought. He could "give thanks to the Father who had made him meet to be a partaker of the inheritance of the saints in light : " Col. i. 12 : and as he "walked worthy of the Lord unto all pleasing, and was fruitful in every good work, and increasing in the knowledge of God," so he was "strengthened with all might, according to his glorious power, unto all patience and long-

suffering with joyfulness :” Col. i. 10, 11. How much his mind was occupied with reflections on the uncertainty of life, may be gathered from the first sentence of a letter, without date, to his sister, Hillaria :—

“I WILL tell you what I have sometimes thought as I have been travelling by railway. Suppose I were to be thrown out and be killed, bless the Lord, I should go to heaven ; but I have thought again, that you, my dear Hilly, and Mary, together with the rest, would be so distressed, as I should be if any of you were to leave me. Bless the Lord, I often give thanks for that sweet and tender affection which binds us as a family together.”

The following letter, written just after his birthday, marks the tenderness of his brotherly affection, and his intense concern for his sister’s spiritual welfare. Love and compassion breathe in every sentence :—

“*Laura Place, Bradford, Yorkshire,*
“*November 17th, 1847.*”

“MY DEAR HILLY,

“ABOUT six o’clock this morning, I awoke in a state of excessively painful feeling, sobbing and crying most bitterly in consequence of a dream which I had about you ; it was this, ‘that you were taken in some disease which excited no alarm, but that you died very unexpectedly, and left *no hope whatever* as to your salvation.’ Now, though I am not a superstitious believer in dreams, yet my mind was so exceedingly distressed that I cannot rest till I write to enquire how you are coming on in soul. If you can, answer me soon. I thank my God, I delight in him as my portion more than ever ; there are *two* orders of intelligent creatures, the good and the bad : the happy and the unhappy : those who seek happiness in the Creator, and those who seek it in the *creature* ; and the only reason why men of this world feel a sort of satisfaction at times is, that they have ‘the toys of earth’ to amuse themselves with ; but even these do not satisfy ; and when these are taken away by death, how wretched

must the soul be, were there no other hell ! O ! Hilly, it is not because I think you have lost your religion, but only because I was so deeply impressed with this painful dream, that I write now. I should like to have *a few lines* at least every two or three weeks, if it is only that I may know how your soul prospers, and I will engage, if all be well, to answer your letters. How are your pupils getting on in body, in intellectual things, and in soul ? Beware of '*foolish talking and jesting*, which are not convenient.' I am much as usual so far as my health is concerned, neither *ill* nor *well*, so to speak,—but *poorly*. God bless you, my dear sister, but *above all things*, mind *the soul*. My love to Mr. and Mrs. S., and to the family, whom I daily remember at the 'throne of grace,' where we may all meet, for as Mr. Fletcher remarks, 'time and distance are lost in Jesus.' How does the Class prosper in which you meet ? Please to write soon. Let us follow our mother to the skies.

' O that we at last may stand,
With the sheep at thy right hand,
Take the crown so freely given,
Enter in by Thee to heaven.'

" So prays,

" Your ever affectionate Brother,

" JOSEPH."

In a former part of this memoir a reference has been made to his delight in visiting the afflicted. So congenial was this Christian duty to his mind that his professional engagements were to him no drudgery, but a real means of grace, causing him to be a living witness of the sentiment with which he closes one of his letters. " Every day's work here below is laying up treasure in heaven, whilst we are living to the Lord." Once, when writing to his brother he made this observation :—" I do not call visiting the sick a *minor*, but a *major* duty : " and had his life been spared to enter fully on the Christian ministry,

he would have been no doubt, in this respect, an exemplary Christian pastor. It was this holy compassion for the afflicted that led him to visit many who had no occasion for, or who solicited not, professional attendance. His character as a praying young surgeon was so well known that he was sought for in cases where medical aid could do nothing for the body. This was finely illustrated during the prevalence of the cholera. On one occasion, a young man ran with breathless haste to the surgery, and accosted Mr. Beaumont with this request:—"O sir, do send Mr. Shrewsbury,—do send Mr. Shrewsbury, to see my father,—*for my father is dying.*" Eternity will reveal much that will redound to his Saviour's praise, as to the extent of his usefulness in the habitations of the afflicted, and the cottages of the poor.

Amongst the persons for whom he felt an especial care was the widow of a supernumerary Wesleyan minister—the widow of the Rev. John White. She was aged, and had no superabundance of means, and was sorely afflicted; and having no family nor friends near, she lived in a state of comparative neglect and solitude. He took her under his charge, and was to her as a son, a friend, a class-leader,—her chief earthly prop all the remaining days of her pilgrimage. As she dwelt near his master's habitation, he contrived to see her, if only for a few minutes, sometimes every day, always once or twice a week. As Mr. Beaumont took care that he should have as few professional engagements as possible on the Sabbath, old Mrs. White's sick room was sure to find him some employment in the intervals of public wor-

ship. He read the Scriptures to her, and his favourite Baxter's Saint's Rest; constantly exhorted her to seek after more grace, and prayed for her salvation; and this he did week after week, month after month, and year after year, till the aged widow died in peace, and departed to be for ever with the Lord. Doubtless she would be one of the foremost of those invisible friends, who, on his own sudden decease, "received him into everlasting habitations:" Luke xvi. 9. Of this good woman he speaks, when in one of his letters to his sister he observes:—

"I often get new light upon some portion of Scripture when visiting the sick. The other night when I went to see old Mrs. White, she dropped something, and I took the candle to look for it. Imagine, dear Hilly, that you had lost something that you very much valued; you look in this drawer, and that, and the other. Perhaps it is on the floor; you take the brush and sweep the house *diligently*, looking in every corner; going over the same ground again and again; and when you have found it, what a to-do you make about it, Luke xv. 8, 9. Is it thus, O blessed Jesus! that thou dost seek after our poor souls? Shall we, Hilly, can we neglect such a Saviour? What! *grieve Jesus!* God forbid."

In a letter bearing date March 17th, 1848, he mentions a visit of his father to Bradford. It was but a short visit, but he spent as much time as possible with him. O what a filial heart the dear young man had! He would have liked to have been his father's guardian angel; he was everything a father could wish a son to be. They retired to rest together; but there was little sleep; he was full of heavenly enjoyment, and could have talked of Jesus, and of Christian privileges till morning light; but his father re-

minded him that mortals have a body as well as a soul, and urged him to quietness and rest. But when silence followed, his wakeful thoughts were still holding converse with God. When his father departed the next morning he accompanied him to the railway station. When seated in the carriage, Joseph still lingered by the door. At length the train slowly moved on ; and as their eyes met, he, with a heavenly smile, took off his hat, and, with an air of reverence, tenderness, and respectful affection, made such an inimitable bow, that his father was completely unmanned by the graceful simplicity of the action, and could have wept for an hour together at the profusion of his filial love. Lord Chesterfield could not have made such a bow. No sinner in this world could have imitated it. It was the homage,—the unstudied—the inspired homage of the heart. It was the fifth commandment embodied in the looks and gesture ; it was an evangelical fulfilling of that law by one whose heart was sanctified by grace, and filled with the love of God and man.

The following month brought from him a letter of sympathy and comfort to his sister Mary, who was recovering, by slow degrees, from a heavy affliction :—

“ *Bradford, April 13th, 1848.*

“ MY DEAR SISTER MARY,

“ I WOULD endeavour to imitate the ever blessed ‘*Jehovah*,’ by performing the promise which I made of writing to you. I thank God, not that you have been afflicted, but that He has sanctified the affliction of your body to the good of your soul. Is it not then true, that ‘all things work together for good to them that love God,’ and, that ‘our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of

glory ; while we look not at the things which are seen, but at the things which are not seen ; for the things which are seen are temporal, but the things which are not seen are eternal.' How can affliction be said to be 'light,' when we know that 'no chastening, for the present, seemeth to be joyous, but grievous.' It is 'light' when compared, 1st, with the sufferings of others ; 2nd, when compared with the sufferings of Christ, 'who, though he were a Son, yet learned he obedience by the things which he suffered ;' 3rd, with our desert, 'the wages' of our 'sin,' eternal 'death ;' and 4th, when compared with that 'far more exceeding and eternal weight of glory :' so that the Holy Ghost teaches us that 'the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us ;' for Jesus shall, at that day, 'change these vile bodies that he may fashion them like unto his glorious body.' Read over and over again, as I do, with great profit, Baxter's 'Saint's Rest.'

* * * * *

"I remain," &c.

It was somewhere about this time that he sought to enlarge his sphere of usefulness by becoming a Missionary Collector and a Sunday-School Teacher. As a Missionary Collector, he could not undertake to canvass any particular locality, nor employ any regular period of application for subscriptions, nor undertake any service on behalf of missions, that would be likely to infringe upon his master's time, and the duties of his calling ; but he thought that he might gather up fragments occasionally from individuals that fell in his way with whom he might have influence, and who might be disposed, at his solicitation, to help in the *world's great charity* ; for Christian Missions are designed for the evangelization and salvation of the whole world. As they are the most extensive of all charities, so ought they to be supported by princely—yea,

more than princely—by *Christian* liberality, in imitation of that perfect model described in 2 Cor. viii. 9.

In regard to the Sunday School, it was his wish to have under his own care a Bible Class, formed from youths rising up to manhood ; and to these he attended, as long as he was a Teacher, every Sabbath-day, with the most sedulous care. Nor was it of these alone that he thought. It was not known till after his death that he had gathered up a few outcast children from the streets, who were dirty and ragged, and persuaded their parents to send them to the Sunday School. To obviate the difficulty arising from want of decent clothing, in a quiet and private way, he had made personal application to a few friends who confided in him, and begged money or garments, till they were fitted out in quite a respectable manner, and then they were introduced by him to the school, none besides knowing by what means they had been induced and prepared to come. He sought not honour from men ; he was happy if Jesus was glorified. Nor did his concern for the interests of the school end here. He attended, as far as he had opportunity, the general meetings of its teachers and friends ; and if at any time little differences were in danger of arising, he was always ready with some peaceable words of righteousness, and in the spirit of meekness, to promote unanimity, peace, and good-will. He always sought to promote *spiritual religion* in the school, and in this respect also “his labour was not in vain in the Lord.” One instance may suffice. On a certain occasion, when a Sunday-School

meeting in connection with Eastbrook Chapel was being held, he observed an unconverted young man present, who was also engaged in the school. At a suitable opportunity he took him by the arm, and drawing him from the company, entered into close and faithful conversation with him about his soul. When he perceived the youth was affected, he took him to a private room, and engaged in mighty believing prayer till a knowledge of pardon was given. This young man is still an active and useful member of the Eastbrook Society. No traces of these facts have been discovered in any of his letters. He had previously asked his father's opinion and consent as to his becoming a Sunday-School Teacher, and soon after he simply informs his friend Gibson that he was thus and thus employed, and begs his prayers :—

“I am now a Missionary Collector and a Sunday-School Teacher ; and I feel thankful that Jesus has said not to His ministers only, but to all that labour in His vineyard, ‘I am with you always, even unto the end of the world.’ ”

A few days after, in writing to his sister Mary, he observes :—

“MY DEAR SISTER MARY,

“Pray to enter more into the spirit of the *Lord's Supper*. It was at the table of the Lord that my soul was cleansed from all sin. For this purpose, let me recommend to your prayerful perusal, ‘The Exhortation to the Holy Communion,’ which you will find in the end of ‘Wesley's Thomas a'Kempis.’ My soul is greatly refreshed in this blessed ordinance ; I take it in my closet two or three times a-day. For the wine, I pour a little hot water on a few *sliced* raisins, and after it has stood awhile, press out the soft part of the raisin ; take out the

skins, and this is pretty nearly the juice of the grape. But where this cannot be done, water will do, I apprehend."

It is scarcely necessary to bring under observation a practice he for a short time adopted, (for it is believed he discontinued it,) of taking the sacrament alone two or three times a-day. They who are familiar with the Life of Fletcher will probably recollect, that on one occasion when handing to a friend, who was travelling, a glass of wine, he paused for a moment, and then pronouncing the words, "The blood of our Lord Jesus Christ which was shed for thee," &c., he suddenly converted the casual meeting into a sacramental opportunity, to the surprise of his friend, and yet to their mutual edification. This was an irregularity in Fletcher : but such irregularities as these, purely spontaneous at the time, and proceeding from entire simplicity and purity of heart, are by no means to be either despised or condemned ; although, on the other hand, they should not be held up as cases for imitation. Joseph was a great admirer of holy Fletcher, and had recently read his life ; and it is not improbable that the germ of the idea about the sacrament in the closet sprung from that incident in Mr. Fletcher's life, which is so interestingly recorded by his biographer. Caution, however, is scarcely necessary here ; the tendency of multitudes is to the most awful neglect of the Lord's Supper altogether. O what a number of noisy bustling professors there are who have no respect for Christ's positive command, "This do in remembrance of me," Luke xxii. 19 ; they are too ignorant to understand, and too self-willed and

untractable to be taught, their Christian duty, and therefore they absolutely seem to have no conscience about the matter. Behold ! scores upon scores of these zealous people will run *miles* to a love-feast, which, however excellent as a means of grace, is rather founded on general Christian principles, than instituted by express and universal command ; but when *Christ's own love-feast*, the Sacrament of the Lord's Supper, is prepared before their eyes, they turn their backs upon it, and coolly walk home to their habitations. This is a most serious fault, and lies at the root of that spiritual deficiency and want of stability in godliness, which is too often witnessed in the churches of the living God. Joseph was remarkable for 'having respect unto *all* God's commandments," and sacramental services were indeed unto him "seasons of refreshing from the presence of the Lord." Often was the "Lord made known unto him in the breaking of bread," Luke xxiv. 35.

In the early part of June this year he once more visited his family at Retford, and his piety shone forth with renewed brightness and vigour. When he was at home before, "he was a burning and a shining light." At that time, his brother John, with whom he slept, was often awake in the night by his loving ascriptions of praise to God. His heart seemed so full of heaven that sleep almost departed from his eyes. When lying down to rest for the night he would say to his brother, with a sweet smile,—“How glad should I be, if Jesus were to come for me to-night !” But holy and happy as he then was, his

rapid growth in grace, in the intervening time, was evident to all. Into whatever company he went he left behind him the sweet savour of his piety. One evening, walking with his brother down a shady avenue, in a retired spot, he said, "Now, John, do let us try to feel these words; I do love them." He then gave out the whole of the 260th Hymn (it was one of the hymns his father gave out when he preached his last sermon in Graham's Town, from Isaiah vi. 3); and they sang as they walked slowly along. "Never," says his brother, "shall I forget the look of his countenance, when fixing his eyes on the clear blue sky, he began to sing,—

"Holy, holy, holy Lord,
God the Father, and the Word;
God the Comforter, receive
Blessings more than we can give:
Mix'd with those beyond the sky,
Chanters to the Lord Most High,
We our hearts and voices raise,
Echoing thy eternal praise."

One day a little family contest arose. All loved him and wanted his company. The younger children, and his sisters Hillaria and Mary, wished him to spend all his time at home. On the contrary, his brother, who had engagements in the country parts of the Circuit for two or three days, earnestly requested his presence and society. The decision was left to Joseph. He balanced claims as nicely as he could; but a sense of *duty* settled the matter in his mind. He knew his brother had passed the Sheffield District Meeting as a candidate for the ministry, and that he would be shortly called up to London for further examination; and he greatly longed to help him in his

spiritual attainments in the grace of God. For himself he would have preferred home ; but self was out of the question when it stood in the way of probable opportunities of doing his brother good. And it is remarkable that while in the country he made his own first essay at public speaking, and with a rich blessing from the Lord. His brother thus describes their journey :—" After dinner, we walked over to Habbleshthorpe ; a good deal of our conversation on the way was about the first chapter of Ephesians, of which he was very fond. I said to him once, ' Joseph, did you ever feel it impressed upon your mind to be your duty to preach ? ' He replied, ' Never.' I said, ' Well, you *must* say a few words to the children this afternoon, as you are a Sunday school teacher.' ' With the Lord's help, I will,' he replied. As we entered the village, I stayed to look at some cattle that struck my attention, and requested him to stop a few minutes. ' I would rather go on,' he at once replied, ' I wish to keep my mind concentrated ; I want the blessing of God at the meeting. I like what Mr. Fletcher says about *recollection*.' At the meeting he rose, told the people he intended to address the children only. I shall never forget the effect produced upon young and old when he smilingly commenced by saying, ' My dear children, you have read about *Jesus*,' and continued for about twenty minutes to arrest the attention of all by his sweet simplicity in speaking to lambs concerning the Saviour. After the meeting, we went on to Mr. B.'s, of Rampton, to sleep there and be in readiness for the meeting at Rampton the next

day. Mr. B. was enraptured with his conversation, and said to me apart twice or thrice, 'What a youth ! he will not live long. He is ripening for heaven.' The greater part of the morning of the day on which the Rampton meeting was held he spent in reading the scriptures and prayer. Immediately after dinner, he left us, and went over to Laneham, and securing the key of the chapel, locked himself in, and spent upwards of three hours in devotional exercises about the spot where he had obtained sanctification. At the meeting a list of speakers was handed to the chairman, old Mr. S., the class-leader, and Joseph's was among them. As I was sitting on the platform, a train of light and amusing ideas ran through my mind and were intended for the audience, to what *profit* is questionable. Joseph, however, came on before me. He rose with such Christian dignity as I shall not soon forget, and after a remark or two of an introductory kind, he broached the subject that was evidently uppermost in his mind, entire sanctification. His glowing words and richly scriptural ideas made a deep impression on the audience, and among them, none was so much wrought upon as myself. My light ideas vanished, and I durst not speak on any other subject than that of the necessity of 'working while it was called to-day.' Eternity alone will reveal what I owe to his prayers, and most kind and faithful counsels."

When the brothers returned from their country excursion, Joseph seemed to think nothing of his performances ; but God, who had filled him with his Spirit, was evidently preparing him for further

service in his church, though, as the result has shown, for only a limited duration. When his father next went that round in the Circuit, he found that, young as he was, "his name was much set by." But he would have been nothing without the grace of God, his Saviour. "For of *him*, and through *him*, and to *him*, are all things : to whom be glory for ever. Amen." Rom. xi. 36.

The allotted time for his absence being expired, he returned to Bradford, from whence he addressed a brief note to his parents, which is chiefly important because of the incidental account he gives of the young men's morning meeting ; it was another link in the chain by which he was led on to the public work of preaching the everlasting Gospel. He says, (August 1st, 1848) :—"There are about eight young men who meet every Sunday morning for the purpose of receiving mutual profit in expounding the Scriptures. I have joined them, and I think they are calculated to do good."

At the end of this same month he informs his brother that he had received from God a conviction that he was really called to ministerial duties of a preparatory kind :—"I feel that I can say in reference to myself what Paul said,—'I thank Christ Jesus our Lord who hath enabled me, for that He hath counted me faithful, putting me into the ministry' (prospectively, though I have not yet made any attempt,) who was before 'in times past a neglecter of Christ,' though for fourteen years brought up in the right way."

This was an important event in his short life ; for he only lived about fourteen months after he began to preach, and it may be desirable, and cer-

tainly will be profitable to the souls of the pious, to have a little further information of God's gracious dealings with this young Timothy. The particulars are chiefly gathered from conversation with his brother ; the correspondence which he had with his father being unfortunately lost. It is however a striking feature in his call, that it was most impressively given him in that ordinance which he so highly valued, and in which he had been so often blessed, the sacrament of the Lord's Supper. Soon after he returned from Retford to Bradford, one Sabbath evening, while receiving the sacrament, at Eastbrook chapel, it was impressed on his mind that it was his duty to preach the Gospel ; and, as he returned to his pew, after having partaken of the sacred elements, he was weighed down with grief at the thought of the multitudes who were perishing in their sins. The service being over, he retired into the surgery for prayer, and continued pleading with God for more than an hour, that he would more clearly reveal his will to him on this all-important subject. While he was wrestling, God answered, and satisfactorily convinced him of the path of duty. If ever the question was put to mortal, "Who will go for us?" it was put to Joseph then ; and he promptly replied, "Here am I, send me." Amidst floods of tears he arose from his knees, and began to sing,—

"I would the precious time redeem,
And longer live for this alone ;
To spend, and to be spent for them
Who have not yet my Saviour known :
Fully on these my mission prove,
And only breathe, to breathe thy love."

But it was sung with a faltering voice, and many interruptions ; for sighs, and sobs, and tears, for poor perishing sinners, overcame him. Before he had finished the verse, he fell on his knees again, and, " with ardent pangs of strong desire," he once more agonized in prayer for the salvation of dying men. Being thus divinely called, and " inwardly moved by the Holy Ghost," to enter on this great work, he took the earliest opportunity of conferring with his pious class-leader, Mr. Samuel Gill,* and was surprised to find that Samuel had been pleading with God, the same night and hour, that his young friend might be fitted for the work of the Christian ministry. Without knowing what was transpiring in each other's minds, their hearts had been drawn to an agreement in prayer, at the very same hour, by the ever blessed Spirit. And most signally was the promise fulfilled, " If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my father which is in heaven : " Matt. xviii. 19. Joseph forthwith communicated these things to his father, from whom he received counsel and encouragement, and was soon after employed as a local preacher in the vineyard of the Lord.

In the following letter to his friend G., he mentions cautiously his spiritual call, while he prudently waited for the providence of God to direct his way. As a pupil he had resolved not to begin without his master's consent ; and only as often as he thought fit to give him permission. To this resolution he most conscientiously adhered.

* This pious man has since joined his companion in the skies.

Mr. Beaumont, however, kindly granted him all the liberty that he considered consistent with his health and his other duties. But it was necessary to interpose some little caution and restraint, for he plainly saw that "the sword was too keen for the scabbard." The letter to Mr. G. is, also, further valuable, as affording an incidental, and, therefore, conclusive evidence of the tenderness of his conscience. He had received some mistaken and incorrect information, from authority on which he relied, concerning one of their former school-fellows, and in his simplicity he had communicated it to Mr. G. ; but as soon as he discovered his mistake he wrote to correct it, and wished his friend, G., to do the same. What a vast amount of evil and mischief would be prevented in the world, if "every one that nameth the name of Christ" would act in the like honourable manner !

"Bradford, August 31st, 1848.

"MY DEAR WILLIAM,

"I AM anxious to write soon this time, because, since I received your last, I have seen * * * and am thankful to say that the individual (one of our ministers) who told me that he had backslidden is mistaken ; he is a very acceptable local preacher, and preached a sermon at the Grove last Sunday week, in the evening, which was attended with much good ; his text was Job xxxi. 14. He held a prayer meeting after the service : I believe there were some under conviction. I trust I shall never take anybody's word in a similar case again, except on the strongest possible evidence. Let it be a lesson both to you and to me ; to you, that you may learn by my folly. If you should have mentioned it to any one, I hope you will soon correct the mistake. I wrote to your brother the day after I received your last ; let us pray in faith for him, remembering who has said, in refer-

ence to the children of pious parents, 'I will pour my spirit upon thy seed, and my blessing upon thy offspring : ' and again, ' If two of you shall agree on earth touching anything that ye shall ask, it shall be done for you of my father which is in heaven. '

"What I now mention I should not wish to be mentioned again, until time shall unfold itself. A few Sundays ago, at and after the sacrament of the Lord's Supper, I was powerfully impressed in reference to the ministry, more especially the foreign work. I don't preach at all yet, for Providence shuts the door for the present, but, no doubt a door, I trust, a great and effectual one, will be opened by and bye. I 'acknowledge Him in all my ways, and He will direct my paths.' Do you ever have any impressions of this kind? I am going to begin Hebrew very soon : I endeavour chiefly to 'search the Scriptures,' and to make all my reading bear upon this.

* * * * *

"I am, dear William,
 "Your affectionate Brother in *Him*,
 "JOSEPH SHREWSBURY."

In the course of the next month he fairly entered on his work, by preaching at a place called Seven Stars, in the vicinity of Bradford, from "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." It is a pleasing family coincidence to call to mind the only opportunity Joseph's father had of hearing his eldest brother preach before he went to the West Indies. It was in a country village of the Retford Circuit, near Tuxford, in connection with the Missionary Anniversary ;—Jeremiah preached instead of his father, and that was the noble theme of his discourse also on that occasion. His brother John was likewise present ; and on the father and his two sons devolved mainly the conducting of the meeting.

They who are employed in the service of Christ have no need to envy princes. In the letter that follows, he states the commencement of his more public labours :—

“ *Laura Place, Bradford, Sept. 29th, 1848.*

“ MY DEAR PARENTS,

“ WOULD father be kind enough to send me, when he writes, one of his skeletons as a model, as he generally seems to have his subject in good *order* when preaching? I think of omitting in my attempts at making sermons both the introduction and improvement, leaving them to be well thought of just before preaching, as they are both liable to vary according to the audience, whereas the general divisions of a subject are not so liable to variation.

“ Mr. Haydon sent me up to Seven Stars last Sunday night ; I took for my text 1 Tim. i. 15—had liberty, but some of my skeleton slipped through my fingers. The following Monday, they received me on trial as a Local Preacher ; so I suppose that I shall have something to do on the next Plan. I mentioned to Mr. Haydon the subject which father spoke about, cottage preaching ; he intends to see Mr. Stinson shortly.

“ We are having, and have had special services this week at Eastbrook Chapel. Thank God, some souls have been saved. O, that the people of God would come, and wash and be clean. How can they go on to be ‘filled with all the fulness of God,’ whose hearts are not yet swept from the filth of the *carnal mind*,—enmity against the ‘God’ who ‘is love?’ ‘Let us love one another’ is a sweet sentence. By divine grace, I am trying to ‘follow after love,’ ‘for love is of God, and he that dwelleth in love dwelleth in God, and God in him.’ I have learnt off the three Epistles of St. John, and think of learning the 14th, 15th, 16th and 17th chapters of his Gospel, and the 3rd chapter. I am learning a stanza of the 119th Psalm every day. O, I want to have the ‘word of Christ dwelling in me richly in all wisdom.’

“ In our penitent prayer meeting, the other night, Mr. Haydon requested the whole congregation to kneel down

and engage in silent prayer for the penitents, and one or two found peace very soon. I liked the plan much.

“Thank God, I am in health though I only carry a tabernacle which is soon upset. It would not take a strong wind to overthrow the strongest ‘earthly house of this tabernacle;’ it would not require the heaviest storm of rain to sweep away the tabernacle pins, and throw us adrift upon eternity : and yet is it not painful to see sinners contentedly ‘abiding under the wrath of God?’ O, for a heart that shall at all times be like unto that of Jesus, that shall be ‘moved with compassion when one sees the multitudes’ who ‘are without God and without hope in the world.’ Surely this ‘love is of God, and every one that thus loveth poor sinners is born of God, and knoweth God.’ Not to trouble you further, pray especially for the baptism of the Holy Ghost on my behalf. Blessed be God, *the promise* is unto us.

“I am, my dear Parents,

“Your affectionate Son,

“JOSEPH BUTTERWORTH.”

In the following month he appears to have been pursuing his studies with ardour, for he thus writes :—

“Bradford, Yorkshire,

“October 3rd, 1848.

“MY DEAR PARENTS,

“I am much obliged to you both for the pecuniary help and the skeleton. I have met with a Parkhurst’s Hebrew Lexicon, and his Greek Lexicon, both of these for 15s. ; they are both as good as new. I have paid an instalment of 2s. upon them. Had I a bible, I should soon be able to read, I think. I have made my request known to the Lord, and am looking out for an answer. Father’s sermon, or rather skeleton, reminds me that I must be very diligent in searching the Scriptures, in order to become well acquainted with them. Are there any rules by which one may know how to read Hebrew when there are no vowel points? I should like to learn the language both with and without the vowel points. I have been reminded of the necessity of *living* to the Lord, if we

would *die* to the Lord, this morning. A young woman was taken ill on Saturday night ; they sent for Mr. Beaumont on Sunday night, and she died this morning ; a *moral*, church-going character, but nothing more. The friends said she died happy, and I would not say that they are wrong, but yet I know 'it is written,' 'Be not deceived, God is not mocked,' &c. O, let us 'work while it is called day,' for our own souls, and for the souls of others. Every increase of love expands our minds yet more and more, so that we long to see sinners saved. O, what must the fountain of love be ! and yet I would not have a sinner saved *in* his sins. What then must the *Holy* One will in this respect ? I would not have a man's free agency destroyed, for that would be irrational. What then must be the will of the 'only wise God' in this respect. My love to all, please.

"I am, your affectionate Son,

"JOSEPH B.

"P.S. How *holy*, I think sometimes, must Jehovah be ! How infinite the holiness which, so to speak (reverently) serves as a sufficient barrier to (I speak as a man) the (imaginary by some individuals) undue overflowings of His boundless compassion and love."

Amongst the pious circle of friends who knew and loved him, perhaps none esteemed him more highly than Mr. J. F., son of the Rev. B. F., who was for a few years one of the masters at the Grove, and is now a candidate for the Wesleyan ministry. This young man is deeply devoted to God, and some years older than Joseph ; yet he made Joseph his spiritual confidant, and entered most freely into the state of his soul in their private correspondence. On one occasion this drew from him the following judicious and interesting letter, which, because of its value, is permitted by the Christian brother, to whom it was addressed, to be published.

“*Laura Place, Bradford, Yorkshire,*
“*October 10th, 1848.*”

“MY DEAR BROTHER,

“You will perceive that I reply promptly to your last, but not so promptly as the Lord sometimes replies to the prayers of his people, for says he, ‘while they are yet speaking, I will hear, *before* they call I will answer;’ that is to say, when I perceive that they *desire* a blessing, almost before that desire has found its way to their lips, ‘I will fulfil the desires of them that fear me.’ Allow me to tell you, my dear brother, whom I love in ‘*the truth*’ that I obtained the blessing of sanctification just as you did, almost before I asked for it. I believe that God bestows the blessing in this way to some, that they may see that by ‘grace are we saved through faith, (not through long praying for it,) ‘and that not of ourselves, it is the gift of God.’ ‘Thanks be unto God for his unspeakable gift.’ Perfect love is to love God with all our heart; but, my dear brother, do not make a mistake here; it does not imply *angelic* fervour of love; no, it is rather such a degree of love, as casts out sin and gives us a hatred of sin. See 1 Cor. xiii., for a description of this love. It does not imply uninterrupted rapture, nor anything of the kind, though it does bestow a *solidity* of Christian experience and peace, which supports the mind under all circumstances. For my own part, I find that my feelings are dependent in a great degree upon the state of my body; I am subject at times to a kind of spasmodic affection of the lungs, which prevents me from getting sufficient air by inspiration, and it really produces most painful feelings of anxiety; none know the effects which such affections of the lung have upon the mind: at these times, the grasshopper becomes a burden to me, and any little trial, though, by divine grace, I am enabled to bear it patiently, seems like a huge mountain. Thank God, I recollect that ‘whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.’ In reference to this dreadful temptation, of which you speak, I was almost, nay, quite stupified with it; It came on suddenly just after preaching, whilst I was staying to receive the sacrament, and, O! how I was tempted to, I hardly know what to call it, when the blessed name of

Jesus was sounded by the minister. You will recollect that *He* was tempted to fall down and worship the devil ; thank God, though we may be tempted to the most abominable sins, yet in this, so long as we do not yield, we are only like our master. John Bunyan speaks of being dreadfully tempted to curse and swear at the table of the Lord ; so that you see, the most abominable temptations are not inconsistent with the highest attainments in grace. Thomas a'Kempis, in his '*Christian's Pattern*,' beautifully remarks that some Christians are tempted most in the beginning of their course, others at the end, some a good deal all the way through, but it is all according to the love and wisdom of God, who knows what is best for each of his servants. As a whole, I have not suffered much from violent temptations, though I have had them occasionally. 'Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him.' In reference, again, to a clean heart, the enemy wants to take away your shield of faith by suggesting that you did not pray a long time before you got it. Whenever he tries to come at me so, I endeavour to hold fast by this, 'the blood of Jesus Christ his Son *cleanseth* (not did, or will cleanse) me from all sin ;' this, and 'Lord help me !' puts him to flight.

"Excellent as Mr. Fletcher's writings are, I don't altogether approve of his questions for self-examination, in reference to Christian perfection. I think that 1 Cor. xiii. is the best for self-examination. God speaks oftentimes by dreams in the night-season, therefore, I would 'thank God and take courage.' You speak of a backwardness to engage in religious conversation, which you style 'want of simplicity.' Now, it appears to me to depend upon circumstances ; were I in company with a thorough spiritual man,—one whom I knew to be so, I could, and no doubt you could, be free enough to talk about your soul ; but I could not, and would not be thus free were I with an ungodly person, or a lukewarm professor ; not that it would be right to refrain from speaking to them in order to benefit them. The beloved disciple could never have written his several epistles (which, by the bye, I have learnt off in order, through the blessing of God, to acquire

simplicity of style when speaking to believers especially, as Demosthenes wrote out Thucydides' history in order to get his style,) to ungodly people or lukewarm professors ; had he written to such, his style would have been very different, no doubt ; he would have been seen to be a *Boanerges*. How strikingly does he imitate the style of him, of whom it was said, 'Never man spake like this man.' Beloved, do not write bitter things against yourself. As Mr. Fletcher remarks, we must neither look at good self, (not worth a capital) nor bad self, but at Christ,—seeking to be dwellers in him, to be covered with him, and to walk even as he walked. 'For he that saith he abideth in Him, ought himself so to walk even as He walked.' I am thankful that you have learnt, or rather are learning (for none of us have learned to expect as largely as we should do) the meaning of John i. 16. You speak of your heart 'not overflowing with love to God ;' again I would say, perfect love is not *angelic* love. We have this treasure in earthen vessels, and if it was not corked up, so to speak, with a little bodily infirmity, it would work up and spiritually ferment, until it broke these poor vessels. Perfect love may be best seen by causing an even, steady devotedness to God, and (by His grace assisting,) patient resignation to all His will. The power of faith appears to depend upon its *simplicity*, i. e., looks at one object steadily, notwithstanding all unbelieving suggestions which the wicked one may bring to the mind, viz., the promises of God in Christ Jesus, which are yea and amen. I thank you for your advice.

"My brother and I have agreed to pray for you, Matt. xviii. 19. I have begun to preach lately, wherefore I beg your earnest prayers. Do not you abandon this blessed work, for perhaps the Lord saw fit 'to drive you into the wilderness, to be tempted of the devil ;' and he may, nay, if you believe, he will, bring you out 'in the power of the Spirit into Galilee.' God grant it. Write again soon, and believe me to be,

"Your affectionate Brother in Him,

"J. B. SHREWSBURY."

As he was now entering on the last year of his pupilship, and his father thought it desirable to

ascertain from his master what advancement he was making in the knowledge of his profession. Having no cause for uneasiness on this head, he had seldom troubled Mr. Beaumont with many inquiries ; but the present seemed to be a fitting season for obtaining distinct information. Mr. Beaumont gave the following satisfactory answer ;

“ Bradford, November 17th, 1848.

“MY DEAR SIR,

“IN reply to your letter of inquiry, on the subject of your son’s professional progress and prospects, I beg to say, that his actual attainments, in the elementary knowledge, necessary to a thorough understanding of Medicine and Surgery, are fully equal to my expectations ; and although, it is not to be supposed that his acquaintance with Anatomy, Chemistry, Materia Medica, and the Practice of Medicine, is extensive, or profound, yet, his ample opportunities of acquiring information on these subjects, have not been lost upon him ; but, on the contrary, his actual position, in these respects, is satisfactory and encouraging. I may say, however, that his religious pursuits and spiritual exercises have always had paramount claims upon his regard ; and from the intense interest evinced by him, in the pursuit of those objects, which bear more particularly upon the Christian life and character, not to say, even upon the Christian ministry itself, it is doubtful with me, whether medical studies and pursuits are not regarded by him as of secondary consideration. Latterly, he has begun to preach, and I doubt not but his pulpit preparations occupy much of his consideration ; and if I am to form any opinion from his tone and tendency of mind, he appears to be more rapidly preparing for the ultimate duties of a minister, than for any more secular calling. I think, also, that his mind is much directed to the *missionary work*, and I should not be surprised if his destination should be to some part of the heathen world. This, however, shall not induce me to feel less interest in his advancement in professional attainments, since, in any case, the most sound and abundant knowledge of medicine, will be not only desirable, but necessary, for the proper

development of those powers of usefulness which must give the real value to his character. And, after all, I cannot but add, that the habitual steadiness of deportment, and quiet habits of diligent application, which have distinguished his whole career, have greatly enhanced his actual progress in the different branches of study which relate to the science and practice of medicine. I need not add, that, personally, I have nothing to complain of in your son's conduct, but, on the contrary, *I have the highest regard for his character*, and shall regret whenever it may be necessary for him to separate from my establishment; and, most sincerely congratulate you as a *parent*, on having a *son* so worthy of your utmost exertion and affection.

“With kindest regards to all your family,

“Believe me, yours faithfully,

“THOMAS BEAUMONT.”

Having now new engagements as a local preacher he found it impossible adequately to discharge his duties as a teacher in the Sunday School. He, therefore, reluctantly retired from that department of usefulness, in which he had laboured with intense diligence and earnestness for the instruction and conversion of his scholars. He kept his class for a short time after he began to preach, but was soon compelled to withdraw from that branch of service. “When his duties as a local preacher,” says one of the managers of Eastbrook Sunday School, “began to interfere with his regular attendance at the school, he at once wrote a very affectionate letter to the school superintendent, resigning his office.” In that letter he says—“I commend all my boys to God. I am sorry to leave them, but am earnestly praying that God would himself send some young man to fill my place.” His resignation was received with regret. His habits of punctuality, his diligence, and his

piety, stimulated others to zeal and activity. If at any time professional engagements were likely to cause him to be a quarter of an hour too late at school, he was sure to send a note to the superintendent to say so, and invariably ended it with,—“Please tell my dear scholars this.” He regularly visited his scholars and their parents at their own homes, whether in health or sickness, and his conversations and prayers with them were productive of much good. In this respect his example is worthy the imitation of every Sunday School teacher. He believed that God designed his scholars to be converted, not at some future time, but without delay; and he laboured hard that this design might be accomplished while they were under his care.

But though he relinquished his immediate connection with the Sunday School, that he might give himself more fully to a preparation for the ministry of the word, he did not abate his spiritual correspondence. On the contrary, his beautiful, rich, and evangelical letters, were more numerous this year than in any former year of his life. In looking over his extensive correspondence not a single sentence is found unworthy of the character of one who was called to be “an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity:” 1 Tim. iv. 12. He wrote every line for God.

To his dear friend G., who had now obtained that great spiritual blessing on which Joseph delighted to dwell, he wrote the following edifying letter a few days after he had received that information.

"Laura Place, Bradford, Nov. 24th, 1848.

"MY DEAR WILLIAM,

"I HAVE just received your letter. Glory be to God for what he has done, is doing, and will still do. Who will say that 'the Lord's arm is shortened that it cannot save?' or, 'that his ear is heavy that it cannot hear?' Surely we cannot, after we have seen His 'going forth amongst the armies of the wicked one.' Jesus, heavenly Captain, carry on this glorious war from conquering unto conquer! Amen. But, blessed be God, my long-continued prayer is heard, is answered; you have got a clean heart; praise the Lord, praise the Lord! Allow me, dear William, to advise you never to suffer the wicked one to persuade you to put this candle under a bushel, but be ready on every suitable occasion to speak for your heavenly, nay, *our* heavenly King. Is not this great salvation well called, 'so great salvation?' Ah! but, as Mr. M. says, we must look for more of 'the promise of the Father, the Comforter, the Intercessor, the Paraclete; this is a well of water which is to spring up higher and higher within our souls for ever. The Lord quicken me, and help us to do one thing, 'forgetting the things that are behind, may we reach out to those which are before,' constantly 'pressing towards the mark of the prize of our high calling,' which is not sanctification, as some erroneously suppose, but the full glories of the heavenly world. (See the context.) O, what an ocean of delight lies before us, nay lies within us; let us lay hold on the bucket of prayer, and let it down with the rope of faith, and 'draw water with joy out of the wells of salvation.' I feel that I want stirring up every day, that I may continually pant after God, as 'the hart panteth after the waterbrooks.' I trust to have an interest in Mr. M.'s prayers as well as yours. There are two distinct blessings named in scripture, or rather I may say, three, though they might all sometimes be bestowed at once. The first in my own experience was a glorious manifestation to my mind of the Holy Ones; see John xii. 41, and John xvii; so that the Marquis de Renty used to say, 'I carry about with me the witness, the evidence of the Trinity.' The next special blessing with which Jesus blessed me was, 'the full assurance of hope,' the 'sealing' by the Spirit

'until the day of redemption,' see Heb. vi. 11, and Ephes. iv. 30 : and examine Mr. Wesley's Testament in those passages. The next was (I am speaking only of the grace of God with me, and of Jesus in me, not of *self*, for, thank God, THAT was ALL destroyed when Jesus cleansed me,) 'that ye might be filled with all the fulness of God.' Ephes. iii. 19. This I got at two o'clock on a Sunday morning, after I had been praying all the previous day until that hour in the morning. Never was I so filled ; praise the Lord : see Ephes. iii. 14—21. I mention these things, beloved Brother, that you may also plead these same promises. And now I want to be quickened, to be always on full stretch for more, for more, for more ! Lord, help us to 'hunger and thirst after righteousness !' Blessed be God, we are not straitened in him ; if there is any straitening, it is in ourselves. Lord, enlarge our hearts ! Lord, help us to open wide our mouths, that thou mayest fill them ! I should not like you to show this letter to any one, about 'sealing' and so on, lest any one should think of me to be any thing when I am nothing. If you were speaking of these Christian privileges, you might say that you knew a friend to whom Jesus has condescended to impart this heavenly grace, and that it was to one 'who was a sinner' that he did these things.

' Drawn, and redeem'd, and seal'd,
I bless the One and Three ;
With Father, Son, and Spirit fill'd,
Through all eternity.'

" I made a humble piece of rhyme as the experience of my own soul, which I venture to transcribe :—

' Jesus loves my precious soul,
He hath bought me with his blood,
He hath made the sinner *whole*,
Re-united to my God :
He hath *sealed* me for his own,
I am his and his *alone* ;
I shall in the Trinity,
Ever and for ever be !'

" Let us still pray for your brother J. O for mighty faith ! There is always this, however, which prevents me from being absolutely certain that God will save such and such an individual ; although I am *sure*, *quite sure*, that

God hears me, and imparts the influence of the Spirit ; yet I know that he has to deal with moral agents, who may resist that Spirit ; and in some cases if God were to reveal the future, as he has done to some of his servants, we should be distressed by foreseeing the eternal ruin of some for whom we pray, instead of their salvation, because they *resisted* those influences of the Spirit which had been given in answer to our prayers. If God, when we are pleading with him for souls, I mean for individual souls, (for as to the *mass* we may always expect that some at least will be saved in answer to our prayers,) gives us the *assurance* that so and so *shall* be saved, then we take it as an encouragement to wrestle on. And this, I believe, he does sometimes, though not always, else when not done we should be ready to conclude that those for whom we pray, and as to whose salvation we have no decisive answer from above, would be lost. Let us study well the account of Jacob's wrestling. It is our privilege, I know, in many instances to get an immediate answer from God, when this is necessary. If we were pleading for *holiness*, this would not be necessary, inasmuch as the plain promise of God is sufficient ; but in dubious cases we may wrestle for an answer. For example : before I began to preach, I was led to pray very earnestly that God would separate me unto his gospel ; now this I knew, that God would ' withhold from me no good thing,' yet I could not tell whether this would be for my good, and God's glory ; but I prayed and prayed till I had an inward, clear assurance, that my prayer was answered. Again, I was going to preach a few Sundays since ; I prayed, and was assured that I should have some souls : now, though I have not heard of any, I entertain no doubt ; perhaps I may hear soon. ' Now, unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.'

" I am, your affectionate Brother in Him,

" J. B. SHREWSBURY."

This extraordinary letter seems to have been written as fast as the fingers could move the pen, from the overflowing fulness of a loving heart ;

and it is crossed and re-crossed in such a manner as to be hardly legible at first sight ; and when the sheet was full, it ends with rather an abrupt citation from the Apostle Jude. But his heart was still full, and he therefore put in another slip of paper by way of postscript, which must be added. After just naming an incidental circumstance, he says,—“ How beautifully varied are the dispensations of divine grace ! When I was cleansed, I felt no ecstatic joy, but only a sweet, unutterable peace. I often think in heaven there will not only be the ‘ pleasures for evermore,’ which themselves would make us happy beyond description, but also ‘ the fulness of joy ’ in the Holy Ghost, as also an unutterably joyous sense of God’s peculiar love to us ; for says Peter in his Pentecostal sermon, quoting David with a slight alteration, ‘ Thou shalt make me full of joy *with thy countenance*.’ As also in another place it is written, ‘ He that overcometh shall inherit all things ; *and I will be his God, and he shall be my son*’ Please to excuse this very slovenly affair, for nothing but the time requisite prevents me from writing it all over again. My love, please, to Thomas, and, in Jesus’ name, to Mr. M.”

This is the only document in which refers to that most extraordinary manifestation of God to his soul on a certain Sabbath morning soon after he began to preach, but he once or twice conversed with his father and his brother on the same subject. It should perhaps be here remarked, that some sixteen months before, when he was home for his health, on that same Sabbath evening in which his soul was so abundantly blessed in Laneham

Chapel, on the morning of that Sabbath he had heard his father preach in another country chapel at Normanton, from Ephes. iii. 14—21. Indeed, his father chose his subject that day very much with a view to his son's improvement in holiness. He knew accurately the state of his heart, and what would suit him, as well as do the people good. From that time, it is believed, the Apostle's mighty prayer for the Ephesians was often present to his mind. But at the time referred to in Mr. G.'s letter, the last clause of that prayer, "that ye might be filled with all the fulness of God," absorbed his whole attention. All day on Saturday, sitting, walking, visiting patients, preparing medicine, alone or in company, he kept it before him. It was a complete day of prayer, whether in the closet or out of the closet, for the distinct enjoyment of that glorious plenitude divine. When he retired to rest, he knelt and wrestled till he could kneel no longer, and then he arose and stood, and continued standing and pleading with the Father, in the name of his Son, our Saviour, Jesus, by the might of the Holy Spirit, till two hours past midnight. And while yet standing before the Lord, and breathing out unutterable groans, about two o'clock his vast desires were satisfied. He was "filled with all the fulness of God." Immediately he burst forth into ecstasies of joy, singing "Glory and Hallelujah," and songs of praise, with all his strength. The mighty torrent of grace carried him away; he was no longer master of his own soul, for he was full of God. His swelling bursts of joy, though he was in the highest room, woke up every body

in the house. Mr. Beaumont ran from his chamber to see what was the matter, and on entering his room found him in a most rapturous state of soul, ravished with spiritual delights, almost more than the body could bear. "Why, Shrewsbury," said Mr. Beaumont, "what is the matter? what is the cause of all this?" "O, my dear master," said he, "I am so filled with God, I am so unutterably happy, I can hardly contain myself." His master besought him to be calm, and now retire to rest; and with his wonted gentleness and meekness he yielded to a master's authority, and laid down to take repose. He afterwards told his brother that for a short time during this glorious manifestation of divine love, that along with it he had sensible intercourse with the spirit of Fletcher, and though he saw no appearance, yet he was so certain that he was in the room, that he involuntarily exclaimed, "O, Brother Fletcher;" and that after his master had requested him to rest, that consciousness of Fletcher's presence remained with him when he lay down in bed; but in a few minutes it was removed, and nothing remained but his spiritual enjoyment of God, till he fell asleep. Once when conversing with his father about his extraordinary spiritual enjoyments, he said he did not know how to account for it, except on the principle of the divine sovereignty, God having chosen to shew forth in him the *superabundance* of His grace and mercy; and he then quoted to his father the Scripture as specially applicable to his case:—"I will be gracious to whom I will be gracious, and will shew mercy on whom I will

shew mercy ;” Exod. xxxiii. 19. Probably his views on this subject were correct, for God is sovereign in all his ways ; but, however that may be understood, it will be admitted by all that Joseph was now “endued with power from on high ;” so that having received “the promise of the Father,” he was qualified to go forth and preach, as “an ambassador of Christ,” the word of reconciliation to the rebel sons of men.

Under date Jan. 10th, 1849, he wrote a truly spiritual letter to his sister :—

“MY DEAR HILLY,

“‘GRACE be to you, and peace from God our Father, and from our Lord Jesus Christ, the Son of the Father ;’ and I am sure you will believe me when I say that this is not in word only, but that I wish you this ‘in truth and love.’ ‘Grace’ in its richest enjoyments ; blessed be Jesus, we have all ‘received out of his fulness, and grace upon grace.’ Glory be to God, you have recently received the grace of quickening, so that you can say with David, ‘He restoreth my soul,’ and then ‘leadeth me in paths of righteousness.’ In this we see His mercy. O, that we may prove yet more and more that our God is RICH in mercy !

“I bless the Lord that you have now ‘*peace* with God, through our Lord Jesus Christ.’ O, ‘let the time past wherein’ we have been unfaithful ‘more than suffice.’ Surely now, had we been faithful,—constantly, steadily, uniformly faithful to the grace received, our *peace* would indeed have ‘*flowed* as a river.’ My dear Hilly, ‘follow peace with all men, and HOLINESS, without which no man shall see the Lord.’—‘Happy’ indeed, ‘are the pure in heart, for they shall see God.’ O, my dear sister, if you did but know the difference between living in a justified (merely justified, I mean,) and sanctified, wholly sanctified, state, you would never rest till you were cleansed from all sin. Jesus, thy blood cleanseth me even now. O, that Hilly may soon obtain the grace :—

‘Pure in heart to see thy face.’

“O, if we would ‘walk with God’ indeed, we must be holy as He is holy, for ‘how can two walk together except they be agreed?’ and the more agreed, the sweeter and more intimate the fellowship. O, look, and look again, and keep ‘looking unto Jesus.’ O, let us look, for it must be our eternal joy to ‘see Him as He is.’ Look at Him on the cross until you can say, ‘I’ (that is, self, or the whole body of sin,) ‘am crucified with Christ.’ Look at Him in the grave until you can say, ‘I am dead indeed,’ fully dead ‘unto sin.’ Look at Him in his resurrection, until you ‘know Him,’ and the ‘full power of His resurrection,’—till you can say, I am ‘alive unto God, through our Lord Jesus Christ.’ Look at Him as He ‘ascends to his Father and to our Father, to his God and to our God.’ Let us follow Him until He sits down at the right hand of God; and ‘if we’ are indeed ‘risen with Christ,’ let us not stay upon earth, but let us ‘seek those things which are above, where Christ sitteth at the right hand of God,’ where ‘He ever liveth to make intercession for us.’ O, let us not ‘mind earthly things,’ but ‘let us sit in heavenly places’ with, and ‘in Christ Jesus.’

‘Still, O, my soul prolong
 Thy never-ceasing song;
 Christ my theme, my hope, my joy;
 His be all my happy days;
 Praise my every hour employ—
 Every breath be spent in praise.’

“This was Mr. Fletcher’s marriage hymn, which the whole company sung along with him after dinner every day when he was married; thus he showed that his soul was still absorbed with ‘Him who loved us, and gave himself for us.’ Now, my dear sister, cast your eyes and fix your thoughts upon ‘The Saints’ Pedigree,’ which I copy from ‘Ambrose’s Communion with Angels:’ Ambrose’s ‘Looking unto Jesus’ is one of the most profitable works I ever read.

“‘THE SAINT’S PEDIGREE.

“‘*Christ is to us*—Our Lord, 1 Cor. i. 2; our Friend, Cant. v. 16; our Flesh and Blood, Heb. ii. 14; our Brother, Heb. ii. 17; our Father, Isa. lxiii. 16; our Husband, Rom. vii. 4.

“ ‘ *We are to Christ*—His Servants, Rom. vi. 22 ; his Friends, John xv. 14 ; his Kinsmen, Mark iii. 21 ; his Brethren, Rom. viii. 29 ; his Sons, Gal. iii. 26 ; his Spouse, &c., Cant., iv. 9.

“ ‘ *We are both*—One Vine, John xv. 1 ; one Seed, Gal. iii. 16 ; one Temple, Ephes. ii. 15 ; one Body, Rom. xii. 5 ; one Spirit, 1 Cor. vi. 17 ; one Christ, 1 Cor. xii. 12.’ See also the 1st verse of the 194th Hymn.

* * * * * “O, let us live to God, to Jesus. We love Jesus, says Mr. Fletcher, and in Him we keep both the first and second commandments. We love the Lord our God, and we love our neighbour, not as ourselves in this case, but more than ourselves,—nay, self is dead. If a Christian loves himself, he loves Christ ; for ‘Christ liveth in me,’ says the Apostle. O, I could write about Jesus all night. Jesus, Jesus, Jesus, Jesus ! O, holy name ! O, soul-revering name ! ‘Thanks be unto God for His unspeakable gift.’ When we have Christ, then ‘all is ours ;’ so that when God gave us this gift, and when we receive Him into our hearts, we have everything truly. ‘Christ is all in all.’

“The following is from Ambrose’s ‘Looking unto Jesus ;’—‘Now all is done, shall I speak a word for Christ ; or rather for ourselves in relation to Christ. If I had but one word more to speak in the world it should be this. O, let all our spirits be taken up with Christ ! Surely Christ is enough to fill all our thoughts, desires, hopes, loves, joys, or whatever is within us, or without us. Christ comprehends all the circumference of all our happiness. O, the worth of Christ ! Compare we other things with Him, and they will bear no weight at all ; cast into the balance with Him angels, they are wise, but He is wisdom ; cast into the balance with Him men, they are liars, lighter than vanity, but Christ is ‘the Amen, the Faithful Witness,’ ‘the Truth ;’ cast into the scale kings, and all kings, and all their glory ; cast in two worlds, and add to the weight millions of heavens of heavens and the balance cannot down,—the scales are unequal ; Christ outweighs all. Shall I yet come nearer home ? What is heaven but ‘to be with Christ ?’ What is life eternal but to believe in God and in his Son Jesus Christ ? Where may we find peace with

God, and reconciliation with God, but only in Christ? All the goodness of God comes out of God through 'this golden pipe, Jesus Christ.' It is true those essential attributes of love, grace, mercy, and goodness are only in God, and they abide in God, yet the mediatory manifestation of love, grace, mercy, and goodness is only in Christ. Christ alone is the treasury of the free goodness of the Godhead, (abridged now). Remember, Christian, how He came out of his Father's bosom, wept, bled, poured out his life, rose from the dead, ascended to heaven, sits at God's right hand, rules the universe, makes intercession, will come at the end of the world; and all for thee. 'So shall we ever be with the Lord.' Love to all, Hayton and other old friends. In health,

"I am, &c., &c.,

"J. B. SHREWSBURY.

"P.S. I hang on Christ."

The extracts from Ambrose are highly spiritual and edifying. Joseph had written to his father on behalf of one who had recently experienced the pardoning love of God, for whose eternal welfare he was deeply concerned; and for the sake of that lady, as well as her husband, he had requested his father to write a long letter on "the mediation and intercession of Christ, and the work of the Spirit, with a compendium of our duty and consolation drawn from those subjects." Instead of doing this, his father recommended him to purchase and read, and then present to the lady, a near relative of his master's, that most excellent work, "Ambrose's Looking unto Jesus." It was this circumstance that brought the book under his notice; and, while reading, he culled out the passages, and copied them, that he thought would promote his sister's prosperity. He truly lived for others, and lost no opportunity of doing good. More especially after he began to "preach the

word," he was "instant in season, out of season," 2 Tim. iv. 2 ; as though he were influenced by the motive which stimulated a pious negro, in the West Indies, to holy zeal and diligence :— "Massa," said he, "me must be doing, for de work be great, and me soon be dead."

Many truly valuable letters, reluctantly omitted, were received by different friends before the date of the subjoined, which was sent to his brother, when more fully employed in the Christian ministry :—

"Laura Place, Bradford, May 2nd, 1849.

"MY DEAR BROTHER,

"I PRAISE God on your behalf, and would humbly exhort you to put up the sails of spiritual diligence whilst these heavenly gales are blowing so briskly ; to throw off completely, by the help of the Lord, the flag of instability, and to hoist the flag of steady-persevering-adherence to our Lord and King ; and, as there is sometimes danger, special danger, when a brisk gale is blowing, let me recommend you to look well to the helm, by great watchfulness, lest, perchance, you should fall upon the quicksands of resting-in-present-attainments, or the rocks of spiritual pride. For my own part, there is nothing that I pray and watch so much against as spiritual pride, and therefore, leaving the figure which I have been using, I would come on to the dry land, and tell you what my own endeavours are in order to escape from the great foe, Mr. Highmindedness. Being clad in *Ephesian* armour when this dangerous enemy comes upon me, (which he does very frequently,) I strike him a blow with the sword of the Spirit. I find such passages as these to have a very sharp edge,—'God resisteth the proud, but giveth grace unto the humble;' 'He knoweth the proud afar off;' 'Every one that exalteth himself shall be abased;' 'Learn of me, for I am meek and lowly of heart.' 'He, He, He, made himself of no reputation,' and shall I? God forbid. Sometimes I find this passage very valuable, especially if I am tempted to be proud of preaching, and to compare

myself with others, 'SURELY HE scorneth the scorers, but He giveth grace unto the lowly.' I believe that there is no sin more offensive to God than pride, but especially *spiritual pride*,—it 'worketh abomination.' Brother Gill can do more in his closet, and by a little friendly fire-side talk than with his pen. I am much indebted to his prayers to God on my behalf, and you are too; and, therefore, I intend to get him and his wife to pray yet more earnestly for you. Why do you hesitate? Surely not because you have been 'a monstrous sinner?' When we come right earnestly to Christ he delights to magnify his mercy upon such; when God forgives sin he does not bear it in mind ever after, as though he grudged us spiritual blessings in consequence of our past sins; if we listen to this, instead of honouring, we *greatly* dishonour God, 'for my ways are not your ways, saith the Lord, neither are your thoughts my thoughts.' The 'Father of lies,' that old serpent, the Devil, would insinuate that, when we fear to believe the promise it is an act of humility and of self-abasement; but I cannot see much self-abasement in being so presumptuous as to 'make God a liar.' Is it not by 'grace that we are saved?' O that God may enable you to trample upon unbelief, that bold monster who dares to assert that God is insincere, untrue! I believe that many are not cleansed from sin because they would have God to do it in such and such a way. When I was cleansed, I had hardly uttered my petition before it was granted, and with the blessing I had a very feeble degree of the Spirit's witness attesting the fact; but though I had no overflowing joy, yet, O there was a *peace*, deep peace, such as I had never felt before! O what did I feel as I walked down Laneham, after chapel, with father. I promised God that, by his grace assisting me, I would never shrink from testifying what he had done for me, at all suitable times, and blessed be His name, I have been enabled to do so.

"When brother Gill first laid hold upon the promise of God, he felt nothing very remarkable (except firm faith in God's faithfulness and promise), and he was severely tempted to doubt and reason, for several days, because he had not felt the overflowing joy which some had spoke of; but, in a few days after, he was suddenly filled 'unutterably full of glory and of God.' I know another brother,

No 37 on the plan, who is living in the enjoyment of this blessing, who was two or three weeks in a state of uncertainty—the feelings of his mind, his experience when contrasted with the past, led him to think that he had the blessing, but he had not the *direct witness of the Spirit* assuring him of the blessing: he has both the direct and indirect evidence now, however, thank God, and both are *absolutely* necessary.

“There are two great evils to be avoided with reference to this blessing:—the one is the evil of imagining that we have it when we have it not (of this I do not think that you are in so great danger); the other is that of unreasonable doubts and scruples. What more shall I add but to direct you to ‘the Comforter,’ who ‘will guide you into all truth.’ I have given up wearing collars that I may be ‘made all things to all men, that I may by all means save some: some of our people are very much averse to them; let me recommend the same to you: simplicity and neatness in a minister’s dress are more suitable both to get access to the rich and to the poor. Praise the Lord for his assistance and blessing vouchsafed unto you in preaching. O how graciously did he help me, also, last Sunday night. Let us keep very high by keeping very low. If we be ‘*lifted up*’ with pride we *fall into* the condemnation of the devil,’ &c.

“Your affectionate Brother,

“JOSEPH.”

In the month of June we find him addressing Mr. G. This letter is particularly worthy of attentive perusal, as it gives a discovery of one of Satan’s manifold devices. Temptations to sin would have been instantly perceived and repelled by his pure and happy soul; but in his simplicity he did not perceive that this subtle adversary could actually graft a temptation on his spiritual enjoyments, and make his heavenly delights a medium of presenting *false notions* to his imagination. He could not lift him up by pride or vain imaginations, for by perfect love, and the reigning

power of grace he was 'rooted in humility;' but since he so greatly longed to be with Christ, he could make *a lying suggestion* that in *six years* he should be with his Saviour. The joyous hope of being in so short a period with his Saviour proved captivating to his soul, till he was warned of danger, and the snare was broken: and that the suggestion came from the 'father of lies,' the event has proved; for in a few months after this, to him, innocent temptation, he was taken home to God. With what artless simplicity does he narrate the matter to his bosom friend, and confess his own ignorance and folly! But he was tempted in this strange way without losing a particle of grace; on the contrary, he only became further matured in knowledge, in wisdom, and in piety. So let all thy people triumph over their great foe, O Lord; and when they are tempted, and in whatever way, do thou of thine infinite mercy 'bruise Satan under their feet shortly,' Rom. xvi. 20.

"Bradford, June 7th, 1849.

"MY DEAR WILLIAM,

"I SUPPOSE that you have your hands full of work, and that you find that there is some meaning in the exhortation given by our Heavenly Teacher: 'In your patience possess ye your souls.' We need the constant influences of the Holy Ghost to enable us to keep our minds calm and peaceful in the midst of multifarious business. To govern and regulate *mind* is more difficult than to change the form and regulate the motions of matter, and consequently I can easily perceive that your duties as a teacher will require more patience and spiritual vigour than will the duties of a mechanic or a mill-boy, since they have only to regulate matter, you mind; 'but my God,' says the Apostle, and we believe it, 'my God shall supply *all* your need according to *His riches in glory* by Christ Jesus.'

Here is the fountain, 'My God;' the medium of communication, 'Christ Jesus;' the extent of the supply, 'all your need;' and the exuberant abundance of the measure, 'according to His riches in glory.' O, what a promise is this,—a promise for time, a promise for eternity; 'all, all I want is here.' 'Let us' then 'ask and receive, that our joy may be full,' and the Lord enlarge our desires.

"I come now to mention to you a device of 'the wicked one,' whereby he did for a week or two deceive me; but, thank God, he has, by my father's instrumentality, broken the snare.

"It was suggested to my mind just as I was going to prayer on one occasion within the last few weeks, that in six years from that day I should die. I took it as a kind of revelation ('so foolish was I and ignorant, I was as a beast before Thee,') until my dear father, in reply to a letter in which I named it, showed me that it was contrary to 'the word of God,' which invariably speaks of the *uncertainty* of the time of our death. You will recollect many passages to that effect, and so did I before father mentioned them; but somehow or other I was beguiled by the wicked one, or by my own imagination, or perhaps by both together; but, thank God, as I prayed much that I might not be taken in by that 'father of lies,' so the Lord has 'taken' this time 'the wise in his own craftiness;' so that probably this piece of infernal craft may minister to my instruction hereafter. I have named it that you may prayerfully study along with me Titus ii. 6. My father directed my attention to this passage in his last letter. May the Lord preserve us from being ensnared by '*the wiles of the devil!*'

"There was an eminently holy man of the name of George Bell, in Mr. Wesley's day, who was much damaged through yielding (obstinately, I imagine) to a persuasion that the world would end on a certain future day: it threw him down from the lofty eminence to which he had previously attained. Well might Peter exhort the disciples as he did, 1 Pet. v. 8." * * * *

In allusion to the chief topic mentioned in the above letter, he wrote thus a few days afterwards to his parents: "I am thankful that father wrote

me his letter, for it has opened my eyes ; the snare is broken, and thus God takes the wise in his own craftiness. For I shall have experience of one kind of temptation in which the wicked one comes 'as an angel of light,' representing how delightful to be able to contemplate the very day of my death. I see that it is unscriptural, and I am thankful that an 'it is written' is enough for me. The devil, or my own imagination, you must know, quoted Scripture also, saying, it is written, 'The secret of the Lord is with them that fear him.' But whatever that means, I know what these Scriptures mean, 'Ye know not what hour your Lord doth come ;' 'ye know neither the day nor the hour,' &c. ; and again, 'It is not for you to know the times and seasons,' &c."

This extract shows that his child-like and teachable spirit was his safeguard ; the enemy might seek by a stratagem to gain an entrance into a soul where there was not one *diabolonian*, as good John Bunyan speaks, to give him admission : but the *feint* was a *failure* : Emanuel kept his throne, and Satan was confounded, and the young disciple's victory was a glorious triumph, for the enemy never dared in this way to assail him any more.

As Psalm xxv. 14, had been the Scripture which the cunning adversary had employed with so much dexterity, his father thought it right to offer him a brief explanation of the passage, that he might no more be beguiled by that portion of the pure word of God. An extract from his reply runs thus :—"The parallelism of Scripture often affords a method of understanding its meaning ; one

phrase in a clause shall explain the sense of a term in another clause ; so in that text, ' The *secret* of the Lord is with them that fear him, and he will show them his *covenant*, '—*covenant* in the latter clause gives the import of *secret* in the former. Turn, then, to Heb. viii. 10—12, and you will see that the blessings of the covenant, forgiveness, holiness, &c., are that secret of the Lord which he shows to the pious ; called his *secret*, because unknown to the world ; see Matt. xi. 25—27, and 1 Cor. ii. 8—16. Mr. Wesley shall serve us for a further interpreter :

' Father, in me reveal thy Son,
And to my inmost soul make known,
How merciful thou art :
The secret of thy love reveal,
And by thine hallowing spirit dwell,
For ever in my heart.'

" The expression, then, relates to no *particular* secret made to the mind of an individual out of the ordinary way, but to the common salvation, which is a secret to the world ;—even to the blessings of the everlasting covenant, which, to the righteous, and their seed, is ' ordered in all things and sure.' "

About this time his parents desired to have the two brothers with their sisters once more together, as Dewsbury was contiguous to Bradford. Mr. Beaumont kindly consented. Alas ! How little did any of us then imagine that this was to be *the last visit* we should have from Joseph ! O ! had we known it, we could not have borne the parting interview ! Which of us, father or mother ; which of the grandparents ; or which of the brothers or sisters, would have known how to give

over the last embrace? It would have broken all our hearts. We should have been ready to say, with Thomas, "Let us also go, that we may die with him:" John xi. 16. Ah! It would have been a happy thing for a whole family to have been translated to glory together. But the will of God is best. "Thy will be done" silences every thought; enough, if, one after another, like the shipwrecked mariners of Malta, after the storm of life is over, we do but all "escape safe to land:" Acts xxvii. 44.

According to arrangements he came home; but, his visit was short, and only extended to some eight or nine days. That visit will never be forgotten! He was to us an angel of God. His whole soul was taken up with things relating to the invisible and eternal world. He seemed as if he could not bear to lose a moment of time. The Scripture of which he was a momentary exemplar, is written in Phil. iii. 20:—"For our conversation is in heaven; from whence, also, we look for the Saviour, the Lord Jesus Christ." Truly, "his life, his every breath was prayer;" and his countenance was enkindled as with rays of celestial brightness when conversing of Jesus and the things of God. It cost him no effort to be religious, for his soul was full of religion, and nothing else. Once he walked with his sisters in a solitary wood, a favourite place for his evening meditations, and, while there, improved the walk by leading them constantly to Jesus and heaven. Those summer days, when his sisters accompanied him, he would never walk arm-in-arm with them, but when retired from observation, he would take

each by the hand, as he thought that mode of walking together was more *fraternal*. When his sisters were in the kitchen attending to domestic concerns, he would go down and sit with them, reading either one of Wesley's sermons, or a portion of his favourite book, Baxter's "Saint's Rest." Every day he retired with his grandparents into their apartment, and, after singing a few verses appropriate to their state, or his own feelings, he bowed his knees with them in prayer, and poured out fervent supplications for the divine blessing upon them in their old age, that, in their experience the prophecy might be fulfilled,—"At even tide it shall be light." The younger children he caressed and counselled; the servant he instructed; his bright example edified his parents; and the whole household was benefitted by his godly life and conversation. No young Timothy more thoroughly kept in mind the apostolic exhortation:—"Let no man despise thy youth; but be thou an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity:" 1 Tim. iv. 12.

What he was at home, the same was he in spirit and deportment in company. One or two instances may suffice. The narrations are given by his brother.—"We were invited," says he, "to meet a few friends at brother M. D.'s, one of the Dewsbury local preachers. Before we went he wished us to pray together, that we might be kept from unprofitable conversation. On the way to the house he spoke of the necessity of redeeming the time, and strongly against mere tea-table gossip. During the tea-time he kept up a cheerfully

serious conversation, looking at me in a most significant, yet kind way, if he thought I was bordering on levity. Soon after tea, Mr. J. H., a local preacher, from Ossett, came in; and Mr. H., Mr. D., Joseph, and I, commenced a discussion as to the best method of conducting penitent meetings. Joseph laid particular stress upon the necessity of attending to the Scripture order, *REPENT* and *believe*. He stated it to be his opinion, that too often at these meetings persons were said to have believed, and to have been saved, before they had at all repented. He expressed his great love for such services, but longed to see people more broken-hearted at them. After our most profitable discussion, we sang a hymn and prayed. One present was not clear in her sense of acceptance. We prayed for her. Joseph was kneeling in a part of the room by himself. While we were praying he shrieked out in a most piercing manner. I turned round instantly to the spot where he was; his face was bathed in tears, and his countenance expressive of dread and horror, and in a moment he fell as if lifeless on the carpet. The overwhelming influence that was then felt baffles all description. I enquired subsequently the cause of this apparent distress. 'O,' said he, 'the awful view I had of the possible damnation of ——, not that I think she will be lost; but that bare possibility filled me with keenest anguish; I cannot describe my feelings.' Before we retired he said,—'We will both pray for ——.' We did so. Still he was uneasy. After we retired to rest he did not sleep till towards four in the morning; he awoke me several times in the

night, and entreated me to join him in prayer for the salvation of the person concerning whom he had been so affected.

“On another occasion we were invited to meet some friends at the house of Mr. R. Before we went he said,—‘I will sit mute rather than allow myself in unprofitable conversation. We must be willing to have persons think we are tongueless blockheads rather than enter freely into merely worldly conversation! As soon as tea was over, and a fitting opportunity offered, he looked at me, slightly moving his head. I knew what he meant, and said, can we have a hymn? and the company having consented, that verse was forthwith given out,

‘To damp our earthly joys,’ &c.

We then went to prayer, and a youth from a distance, a nephew of Mr. R., who was on a visit to his uncle, appearing to be seriously impressed, Joseph contrived to walk with him alone on our way to the chapel, to hear the Thursday evening’s sermon, that he might persuade him to ‘flee from the wrath to come.’ The result is not known, as the lad shortly after returned home. Perhaps it may be like ‘bread cast upon the waters, to be found after many days:’” Eccles. xi. 1.

His brother continues,—“The next day, Friday, was the Quarterly Fast-Day; Joseph and I went forth to ask some to come to the prayer meetings. As we were walking home, after the morning prayer meeting, he remarked that *diffusiveness* in our prayers at these meetings was a great evil, quoting ‘If two of you shall *agree* on earth, as touching any thing that they shall

ask, it shall be done for them of my Father which is in heaven :’ Matt. xviii. 19. On the evening of this day I persuaded him to preach for me at Earlsheaton, as I had promised to supply Mr. D.’s appointment. Soon after tea he retired to his favourite wood, on the top of the hill, and there engaged in his usual meditation on heaven. His father wished to hear him, but thought it rather his duty to attend the evening prayer meeting. He hoped to have an opportunity, at some future time, but such a privilege was not granted. His sisters and I went on early, to invite some to hear the word. On the way to the chapel, Joseph called for us, but only his mother was at home : she earnestly wished to accompany him, but on account of her delicate state of health, he kindly said, ‘Mother, you must be content, and remain at home.’ So neither of his parents had, at any time, the pleasure of hearing him preach the gospel of salvation. At the appointed time he entered the pulpit. He took for his text, Rev. xxii. 3—5 :—‘And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and his servants shall serve him : and they shall see his face ; and his name shall be in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.’ The sermon was eloquent and masterly. Never was heaven so described in my hearing. His eye looked upward nearly the whole time, as if he were gazing upon the angelic worship, and the smile of delight which sat on his face through-

out the sermon seemed to say,—‘Do you not see the throne, the servants, and the name in their foreheads.’ It put one in mind of the record concerning Stephen, who said, ‘Behold I see the heavens opened, and the Son of Man standing on the right hand of God :’ Acts vii. 56. On returning home from the chapel, as soon as we were seated in the parlour, he proposed singing. We sang the hymn,

‘There is a land of pure delight,’ &c.

but when we came to that verse,

‘O could we make those doubts remove,’

He was silent. And when one said, ‘Joseph why do you not sing?’ ‘O,’ said he, ‘bless the Lord, I have no doubts, no gloomy thoughts to remove.’ He was, indeed, on the top of Pisgah, and had the promised land in view; and when he shortly after ‘came down to cross the Jordan, by faith’ he smote the waters, and instead of finding them ‘a cold stream, and a swelling flood,’ he passed over dry-shod. Or ever he was aware, he was on the other side, enjoying ‘that rest which remaineth to the people of God :’ Heb. iv. 9. When father and mother had gone to rest, Joseph, Hillaria, Mary, and I, staid down stairs praying and worshipping together till the midnight hour had passed away.” Thus far the narrative of his brother.

Joseph’s parents had, indeed, retired to rest; but they could not easily sleep; it was a pleasant thing to have their wakeful eyes prevented from slumber, by hearing their beloved sons and daughters chanting the praises of the Most High, pray-

ing in succession for each other, and for the salvation of the family ! How much better than if the brothers had come home at midnight reeling drunkards, abusing their sisters with oaths and curses, and disturbing the peace of the family, and the quietude of the neighbourhood ? How bitter the reflections of religious parents, under such a calamity, if the real truth of the case be, that the *relish* and *love* for drink was *first acquired* by its daily use,—perhaps, cautious use,—at the father's table ! Men take immense pains to discover the sources of the Nile ; but, how few have the *courage* and *fidelity* to trace the source of drunkenness to the family hearth, from whence it oftens takes its rise ? It was bad example, bad company, youthful inexperience, that led to excesses ; any thing rather than parental indifference and criminal neglect, in not fortifying the *child* against the *commencement* of a habit that might ruin and destroy the *man*. However, let men plead for this Baal, this Molech of Britain, as they will, for a *little* drink, (the only good thing in the world that we like a *little* of, we lawfully desire a *plenty* of every thing else,) still it remains an incontrovertible fact, that the Bible and the bottle are poor companions together on the table of a Christian. Joseph often saw the Bible on his father's table, but that “sorcerer,” strong drink, which is “full of all subtilty and mischief,” that “child of the devil,” which by subtilty has gained the repute of being one of “the good creatures of God not to be refused,” that “enemy of all righteousness, which will not cease to pervert the right ways of the Lord,” had no place in the habitation. This has proved an in-

calculable blessing to the family. Instead of being "drunk with wine," they have been "filled with the Spirit:" and instead of riotous excesses, bacchanalian songs, they were "speaking to themselves in psalms, and hymns, and spiritual songs, singing and making melody in their heart to the Lord:" Ephes. v. 18, 19. Joseph's last night at home shall indeed turn out to his "praise, and honour, and glory, at the appearing of Jesus Christ."

On the next day, Saturday, June the 30th, each of the brothers having Sabbath appointments to fulfil, they returned to Bradford and Idle, accompanied by their younger brother, William, then going, for the first time, to the school at Woodhouse Grove. Their parents and some other members of the family went with them to the railway station, early in the afternoon; and there they parted, without any idea that it was the last interview they should have with Joseph in the land of the living. His brothers John and William, occasionally saw him after this day; but the rest of the family saw him no more. So ended his last visit home, on the last day of June, 1849.

Almost as soon as he returned to Bradford he found a letter from his friend G., who began to have a conviction that it was his duty also to preach the gospel. Having communicated his thoughts and feelings to Joseph, it drew from him in reply many judicious observations:

"Laura Place, July 2nd, 1849.

"MY DEAR WILLIAM,

"It is five years this day, since I came to reside with Mr. B. at Bradford. One of the last sentences that

escaped my lips as I left my closet at Longholme, just as I was about to start for Bradford, was, 'My Father, thou art the guide of my youth.' He hath led me hitherto, and He will still 'guide me with His counsel, and afterwards receive me to glory.' Blessed be God.

"I would advise you to 'give yourself unto prayer.' A great amount of disquietude to young men is sometimes occasioned by the *kind* inconsiderateness of friends, who sometimes almost force a young man to preach whether he will or no. This is wrong, except in peculiar cases, like David Stoner's. Let the Spirit, who alone can qualify a man to preach, be the first mover, and then the preacher will have the comfort of being able to look up to God with confidence, and to say, 'Lord, *thou* has sent me; give me thy presence and assistance.' I would pray, I would *wrestle* in prayer about this matter, and I would endeavour, in the clearest manner that you can, to ascertain 'the mind of Christ,' whose prerogative it is to call those 'whom He wills' to preach. I unite with you in prayer. Do not be in a hurry; the *time* when we should begin should be marked out by Providence plainly. Let us live to God, simply desiring to serve Him in that position in which it may please Him to place us. You will be sure to be directed aright if you mind what is written in the *Book*: 'Acknowledge Him in ALL thy ways,' &c. We are not to seek divine direction *merely* in the more important steps of life. This is not the condition upon which the promise of guidance hangs: 'Acknowledge Him in ALL thy ways' is the condition. Let thy whole life, in its constantly varying occurrences, be one continual acknowledgment of the authority and claims of God; then shall 'He direct thy paths.' Let me hear soon, as I should like to know just where you are with reference to this important matter, so that I may pray for you.

"I hope you still hold fast whereunto you have attained, and that you are 'following after love,' that 'more excellent way,' at the same time that you are 'coveting earnestly the best gifts.' Nothing will be, nothing can be a substitute for depth of personal piety. O, let us 'dwell in God,' for we may do this; let us 'put on Christ' more fully day by day, for this is our privilege; let us be '*filled* with the Spirit,' according to the *command* of God, Ephes. v. 18.

"I have been home for a few days; I got my soul blessed during that short visit.

"I remain, my dear William,
"Your affectionate Brother in the Lord
our Counsellor,

"J. B. SHREWSBURY.

"P.S. I do not wish you to understand that I think that you ought to wait awhile. I only wish you to look right to God for *His special guidance* before you begin."

His father proceeded now to the important step of deciding *prospectively* for the future course of his son's life. He felt fully persuaded of his divine call to the Christian ministry, and had a strong conviction that if his life were spared, and his path providentially directed to an entrance on that work, he would be, like Paul, "a chosen vessel," and render no ordinary service to the church of God. He was now within a few weeks of the expiration of his pupilage, and it was not thought desirable to remove him from Bradford, till the result of his offer as a candidate for the Wesleyan ministry at the next District Meeting in May should be known. His father therefore made proposals to Mr. Beaumont for his remaining with him a few months longer. Mr. Beaumont sent the following kind and gratifying reply:

"Bradford, September 11th, 1849.

"MY DEAR SIR,

"I AM of opinion that the proposal you have made, in reference to your worthy son, is, on all accounts, the best that you could have suggested, for since it appears more than probable that his ultimate destination will be that of the Christian ministry, it appears to be undesirable for him to encounter the consequences of an entire change in his habits and associations.

"I doubt not but he is perfectly happy with us, as I think he has ever been, and as you would not deem it

necessary or prudent for him to proceed to the heavy outlay of a college or hospital course, when it is not very likely that he will prosecute the medical profession, except as auxiliary to higher objects; I feel much pleasure in saying that he is welcome to my house until he receives an appointment to a more important sphere, whether in August, or at a later period. In the mean time, I shall feel it my duty to promote his advance in the acquirement of professional knowledge, and in every other way it will afford me pleasure to be instrumental in his personal welfare. Believe me, my dear Sir, with the highest regard.

“Yours faithfully,

“THOMAS BEAUMONT.”

Amongst his former school-fellows at the Grove, who were brought to God, was Mr. J. K., whose father had been a missionary on the continent of Europe. This young man highly esteemed Joseph, and occasionally corresponded with him. Having written to him from Scotland, on various collegiate and other topics, Joseph takes them up in his reply, and, after his spiritual manner, turns them all into a fruitful source of pious thought and and reflection. He thus writes:—

“*Bradford, Sept. 4th, 1849.*

“MY DEAR JAMES,

“TIME passes away so rapidly that I could hardly have believed that your last bears the date of July 29th. The more rapid the flight of time, the more diligently should we improve it. ‘Make the most of life,’ was indeed a weighty exhortation addressed by Mr. Wesley to a young man who was just entering upon life. Many make nothing, others make a little, a few make much,—who makes ‘the *most* of life?’

“You speak of the work which you have *laid out* for yourself during the next three months; it is well thus to lay out our plans, but, at the same time, may we ever have grace to be in a state of readiness, should we be ‘laid out’ for the coffin and the grave.

“Blessed be God for his great mercy to W. H. God

only knows what a vast amount of moral good will issue from that glorious revival which broke out at Wesley College. There have been some *supplications* cast into the ground as seed, before so glorious a harvest has resulted.

“The pleasure of meeting with your friends was unexpected and uninvited, though not unwelcome. The true friend, Jesus Christ, never comes unless we *invite* him by prayer, *expect* him by faith, and *welcome* him by love. I mean he does not come into the house, so as to dwell within us, without such calls, though his love leads him to ‘stand at the door and knock,’ before we send any shadow of invitation.

“Change of scene is acknowledged on all hands to be physically beneficial, more especially if we get a view of the delightful scenery of Calvary,—so that our souls are refreshed with the view of a dying Saviour, whilst our bodies reap the benefit of external scenery.

“I have no doubt that the fresh air which may be breathed on the high hills of Scotland would tend to invigorate greatly the body of an invalid; but I am quite sure that nothing is so exhilarating to the soul of a Christian as to ascend the mount of Pisgah, and to breathe there celestial atmosphere, whilst our souls, with spiritual vision, feast upon the extensive prospects of the heavenly Canaan.

“I am glad that you can report some progress in spiritual affairs. God hath cast up a highway expressly for us poor beggars, and it argues great ingratitude if we refuse to ‘walk in’ that way; indeed, I think it much pleasanter to *run* than walk, seeing that spiritual respiration gathers strength by rapidity of motion, so that there is no danger of getting out of breath. Unless we keep in constant motion, there is great danger lest ‘congestion of the lungs’ (inability to pray without labour) should attack us; but if we keep in rapid motion, so that both the right and left lungs of prayer and praise shall be well inflated with the refreshing air, the sweet Zephyrs of ‘the Eternal Spirit,’ we shall not be troubled with laborious respiration, except indeed it be a ‘panting after God.’

‘O, may we ever walk in Him,

Ever in Him abide;

Nothing desire, nothing esteem,

But JESUS CRUCIFIED.’

“ I thank God I am still aspiring after more of Christ ; ‘ His blood still cleanseth me from all sin.’ May you and I experience all the salvation of Him, whose name is Jesus.

“ I remain your affectionate Brother in Him who is ‘ *all in all*,’

“ J. B. SHREWSBURY.”

Immediately on closing this epistle, he wrote once more to his friend Gibson :—

“ *Laura Place, Sept. 4th, 1849.*

“ MY DEAR WILLIAM,

“ HAVING just finished my letter to J. K., it appears to be high time to reply to your last. I am thankful that you are able to say that you ‘ have not the slightest doubt of your call to preach the Gospel,’ since nothing but a firm confidence in God, and a clear consciousness that we have His approbation in so responsible a work, will enable any one to be a successful minister, and to be happy in his work. When your name is on the plan, please be kind enough to send me one.

“ It is a singular honour to preach where our venerable founder preached, and to stand in the same pulpit where he preached ; but after all, the main thing is to stand on the same rock on which Peter stood at the day of Pentecost, and to build on the same foundation on which Paul built ; to preach under the influence of the same Spirit, which wrought mightily in holy prophets and apostles.

“ I think that young men especially, as we are, should spend much thought, and prayer, and labour upon our sermons, not to make a show of self, but to make a manifestation of Christ and His doctrine in as worthy a manner as possible. ‘ *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth,*’ is a most important exhortation ; as is also the other by Paul given to Timothy, ‘ *Give attendance to reading, to exhortation, to doctrine.*’

“ The Cholera is carrying off several of the inhabitants of this town, many of them unprepared. O, that the people would turn to God ! There never was so much wickedness in Bradford as there is at the present time : it is really awful. * * * * *

"Thank God, I am still in tolerable health, and am still 'looking to Jesus.' Let us not only live in the favour of God, but be ambitious to rise high in the divine favour. There are degrees of the divine approbation. He loves all His children; but He loves them most who love Him most. Even the humanity of 'Jesus *increased* in favour with God.' There is such a thing as a general providence for each of God's people, and a still more particular providence over them who not only 'acknowledge' God in *part* of their ways, but 'in ALL their ways.' Let us take care of the condition, and 'the Truth' will look after the promise.

"I am your affectionate Brother in the Lord,

"J. B. SHREWSBURY."

The day following he wrote to his sister Hilaria, and the ingeniously figurative style of his writing may put one in mind of some of the Rev. John Fletcher's spiritual imagery,—a Christian whom he admired, and whose memory he loved, more than any saint who ever dwelt upon the earth.

"*Laura Place, Bradford, Sept. 5th, 1849.*

"MY DEAR HILLY,

"YOUR letter was exceedingly welcome. It reminded me forcibly of 'the wise man's' saying, 'As cold waters to a thirsty soul, so is good news from a far country;' and indeed no news could be more delightful to me than to hear that you are able to call God father, and that 'though faint, you are yet pursuing' after Christ, the fountain of life and all excellency. I have quoted one of the wise man's sayings, allow me to quote another and I hope you will *practically* carry out the application: 'A man that hath friends (and would keep them) must shew himself friendly.' A sister that wants her brother to 'write *soon*,' must take care to set the example. Let us both recollect, however, 'that there is a friend that sticketh closer than a brother.'

"I was particularly pleased to find that you had 'not been quite so trifling lately.' However, as I am a *doctor* you will naturally look for some medical advice whereby

you may be cured of so frightful a malady as *levity* is. I would recommend you to prepare a box of the following pills ; they should be rolled in fervent prayer, and followed by a wine-glassful of serious reflection :—‘Thou God seest me.’ ‘Be ye therefore ready, for in such an hour as ye think not the Son of Man cometh.’ We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.’ ‘Nor foolish talking nor jesting, which are not convenient ; but rather giving of thanks.’ ‘Let no man deceive you with vain words, for (mark this !) because of these things (viz., foolish talking and jesting,) cometh the wrath of God upon the children of disobedience.’ ‘Take ye heed, watch and pray.’ ‘The end of all things is at hand ; be ye therefore sober, and watch unto prayer.’ ‘Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour.’ ‘If the righteous SCARCELY be saved.’ ‘Work out your own salvation with fear and trembling.’ One of these pills should be taken whenever you feel a fit of *levity* coming on ; and until you are thoroughly cured of this disease, I would take them regularly every two or three hours.

“Sept. 10th, 1849.

“You speak of symptoms of timidity ; very likely these would disappear if the more serious disease, ‘*levity*,’ were thoroughly and permanently cured. If however, there should be any remains of these symptoms, I would prescribe the following alterative powders, with the design of restoring the tone of *cheerful gravity* :—God so loved the world,’ John iii. 16. ‘This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.’ ‘Rejoice in the Lord *always* ; and again I say, rejoice.’ ‘Rejoice evermore ;’ ‘for this is the will of God in Christ Jesus concerning you.’ ‘Rejoicing in hope, patient in tribulation.’ ‘O, death where is thy sting, O grave where is thy victory ! . . . Thanks be to God which giveth us the victory through our Lord Jesus Christ.’ One of these might be dissolved in a tumblerful of thanksgiving, and taken three or four times a-day.

* * *

Pray much for me in reference to my

preaching affairs. My examination preparatory to coming on to 'full plan' will come on soon ; pray for me with reference to it. I pray for you, and Mrs. S. and family. Jesus prays for us all. What an advocate is he ?

"I remain, my dear Hilly," &c.

The subject of this examination is further noticed in the following letter :—

"Laura Place, Bradford, October 1st, 1849.

"MY DEAR PARENTS,

"I SEND my usual monthly communication containing my accounts, which I am thankful to say is correct even to ld., as you will perceive ; my heavenly Father however does not invite me to pour out my heart before him once a month, but once in my life, that is, always. As it is necessary in order that my account should be correct, that I should put down each item at the time that I lay anything out, so I find that it is needful to keep up a constant self-examination by constant watchfulness, and not merely to reckon up at the end of the day—in order to maintain 'a conscience void of offence towards God and man.'

"Thank God, I had great liberty yesterday afternoon, whilst dwelling on the privileges and blessings of the gospel : Ephes. i. 3, was the centre around which I endeavoured to gather those blessings :—1, Pardon, ver. 7. 2, Acceptance, ver. 6. 3. Union with angels, &c., ver. 10. 4, Adoption, ver. 5. 6, Hope of heaven, ver. 11. 7, Holiness and communion with the Trinity, ('before Him,') ver. 4. John xiv. 21 & xvii., serving for illustration of the meaning of 'before Him.' 8, Sealing, or 'full assurance of hope,' ver. 13, 14. 9, 'Being filled with all the fulness of God,' or 'the measure of the stature of the fulness of Christ.' I thank God for the liberty which He gave me.

"We have had our quarter-day this day : I got to the local preachers' meeting, but could not get to the quarterly meeting. I was examined at that meeting almost unexpectedly. I had barely thought it *possible* that I might be examined to-day ; however, thank God, he helped me greatly, so that the brethren were fully satisfied. I have to preach my trial sermon at New Leeds new chapel,

next Friday evening, at seven o'clock. Mr. Walton, and three of the local preachers, are to hear me, and Jesus will *help* me, and you will pray for me I am fully assured ; but after all my confidence in my dear father's affection, I have more in His who 'spared not his own Son, but delivered him up for us all.' O, 'herein is love ; not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.' * * * *

"I remain, my dear Parents," &c.

In reference to the above letter, it should be stated that his examination by the Rev. W. B., was a very searching one, and conducted in an exceedingly able manner. One of the local preachers told Joseph's father that he had never heard such a thorough and even profound examination before. He was taken rather by surprise, as it was thought another day would be fixed for it ; but when asked by his superintendent, Mr. B., if he were willing to be examined at once, he answered with simplicity, "I have no objection, sir." His habitual freedom from anxiety kept his mind in perfect peace, and gave him such calmness and self-possession, by constantly looking up to God, as enabled him to answer every question without difficulty, in the most satisfactory manner. He was no novice in theology, for he had in him all the elements of a great divine. At the conclusion of the examination, when he retired, Mr. B. said to the assembled brethren, "Well, I am delighted, I am delighted." These gradations in his preparatory advancement towards the ministry, were highly gratifying to his father, whose *imagination* would contemplate the possibility with pleasure, that perhaps in some favoured year, he and his two sons might all be

stationed in the same circuit. But this was not the will of God, and who shall say unto Him, "What doest Thou?"

From the beginning of this month till his birthday, on the 14th of November, he seems to have written but few letters. He gave his mind most intensely to study, reading, and prayer. He read the Scriptures with amazing diligence, fixing his daily portion at *twelve* chapters each day, that he might four times a-year go through the sacred volume. To accomplish this object, and pursue his studies, he had long been allowed to take his breakfast by himself in the surgery; and when out on professional duties, he had his pocket bible with him, that in every retired or convenient place, he might read, as he walked, the precious word of God. Besides this, he committed large portions of Scripture to memory, especially some of the epistles of St. Paul. If possible, he committed also one verse from his Greek Testament to memory every day. And he had made a fair beginning with Hebrew. His Latin and French copies of the Scriptures he used when necessary; and he had paid some attention to German. His reading of English authors was rather choice than extensive; but whatever he read he made his own. In giving his father an account of his studies in the past few months, he stated that he had read Butler's Analogy twice, and intended to read it twice more.—Pearson on the Creed, he read twice. Also with Wesley's and Fletcher's writings he was well acquainted; and he was reading through Benson's Commentary, and Watson's Institutes. Baxter's Saint's

Rest, he had read a dozen times, or more ; next to the Bible, this was his favourite book, it was so congenial to all the feelings of his pure and devout heart ; and never had Baxter a more profitable reader, nor a scholar more willing to carry out practically his instructions.—This amount of theological reading was tolerably fair for a young man who was professionally a medical student and practitioner, and who did not neglect chemical and medical works, suited to his progression in those branches of science. It is marvellous how he accomplished all that he did, especially when it has been found since his death, that he has left a considerable number of manuscripts behind him. Some of his sermons are written at full length, not for committing to memory, a thing which he never attempted ; but for the sake of completeness, and of improving his style in the days of his youth, that he might have his own language at full command in his riper years. They are truly valuable, and worthy of publication ; but that would swell this already increased memoir to an undesirable size. Mr. Brocklehurst having lent him an outline of Dr. Hannah's scheme of Theology, in some seventy or eighty lectures, which Mr. B. took down when a student under the Doctor's care, Joseph had copied them nearly all out, and made himself familiar with the subjects of which they treat, and the method of treating them. Several fragmentary pieces have likewise been found amongst his papers.

This chapter shall close with two more of his beautifully spiritual and ingenious letters to his

sisters, whom he loved as his own soul. The first is addressed to Mary :—

“Bradford, Oct. 22nd, 1848.

“MY DEAR SISTER MARY,

“AT length I get seated in order to fulfil my engagement of dropping you a line or two. Through the goodness of God, and in answer to the prayers of God’s people, the cholera has left the town, and the general health is very much improved. ‘Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men.’

“Thank God, I am stronger than I have been for some time. O, may you and I have grace to love the Lord our God with all our STRENGTH, and also, with all our soul and mind! I received a very interesting letter from Hilly, a few days ago, and I am very thankful to find her in a better state of soul. I sent her a prescription or two for ‘levity,’ and I would fain try my medical skill upon you. I, therefore, as a helper together with Him, who is the ‘*physician*’ as well as the ‘*balm* in Gilead,’ send you the following ‘ANTACID’ powders; they are designed to correct all acidity, or *sourness*, or harshness of temper; they should be shaken on the tongue (for they will sweeten that as they pass into the stomach), and they should be followed by a glass or two of ‘reflection,’ to which you will do well to add a spoonful or two of earnest prayer. The following are the powders, one to be taken as occasion may require :

‘God is love :’ if God be ‘love,’ we ought to be loving.

‘Walk in LOVE, as Christ also hath loved us, and given Himself for us.’

‘Wherefore, my beloved brethren, let every man be swift to hear, SLOW to SPEAK, SLOW to WRATH, (this is an excellent powder.)

The following powder came from the medicine chest of the great Physician; he handed it out himself, and it is a particularly powerful one :

‘Learn of me, for I am meek and lowly in heart.’

A certain ‘Mary’ used to take this powder very frequently, for she sat at the Master’s feet. You might combine it with the following :—‘The ornament of a meek and quiet

spirit, which is, in the sight of God, of great price.' Both these might be well rubbed up with the following :—' Put ye on the Lord Jesus Christ.'

"If you go to the 'Prescription Book,' which the great Physician has left for us, you may find a great many more of these *antacid* powders. They may, perhaps, be unpleasant, and may cause a little *effervescence* when the *sourness* is rising on the stomach; but these symptoms would only show how great a necessity there was for the remedy.

"There was an awfully sudden death took place yesterday (that is, Tuesday), a little above the surgery,—a man was run over with a cart while he was engaged in taking some pots out of a hand-cart; it was a large waggoner's cart which ran over him—the broad wheel passed over the region of the heart; he was dead *instantly*; quite dead when I went up. 'Be ye, therefore, ready, for in such an hour as ye think not the Son of Man cometh.' You can tell father, please, that Mr. Brocklehurst, very unexpectedly, asked me whether I had any thoughts of the ministry. When I told him that I had, he kindly offered to render me any assistance in his power. I am reading diligently,—buying up my time. My love, please, to all at home. 'The Lord Jesus Christ be with thy Spirit.' Amen.

"Your affectionate Brother,
"J. B. SHREWSBURY."

The next letter was written to his sister Hilla-ria. It is dated on the last month of his earthly existence :—

"Laura Place, Nov. 8th, 1849.

"MY DEAR SISTER HILLY,

"I EXCUSE my little delays in answering your last *very welcome* letter by saying, that I am very diligently buying up opportunities for reading. I am reading a course of theology (that is, the 'science of God,' wonderfully attractive to those who love Him!); but, thank God, in the midst of all my literary pursuits, I do daily take a walk in the garden of Eden (Eden means 'pleasure'), in the word of God, where all manner of precious fruits abound. Allow me to take you round this delightful

garden. First of all, I must tell you that it was planted by the Lord, the Holy Ghost, for 'holy men of God spake as they were moved by the Holy Ghost.' I must give you a general view of this garden of spiritual pleasures:—It is watered by the river of God; the refreshing promises of the Holy Ghost there go all ways, in all directions; they are delightfully cheering to thirsty souls. 'In the midst of the Paradise of God' stands Jesus Christ, 'the tree of life:' the fruit which grows upon this tree makes those who partake of it immortal. This tree did not spring up all at once to its full growth: it was planted by Moses (see Gen. iii. 15.): it grew higher at the time of Abraham, still higher when Moses came, yet higher at the time Isaiah lived, until, at last, on the day of Pentecost, it appeared in its full stature, and spread abroad its 'leaves,' which 'were for the healing of the nations.'

'The true vine' is another delightful tree in this divinely planted Eden: it grows in a beautiful valley—the valley of Divine humiliation;—it produces spiritual 'wine, which maketh glad the heart of man.' Allow me to pluck a few of its delicious grapes (John iii. 15; Tim. i. 14; 1 Peter ii. 24). Now we come to the heavenly 'olive tree,' from which flows 'the oil of joy for mourning' penitents. But, perhaps, you have a taste for flowers; well, allow me to show you a most beautiful rose, such as you never saw anywhere but in this heavenly garden; I mean 'the rose of Sharon;' its fragrance is so delightful that heaven and earth feel its heavenly perfume. I next come to the 'lily of the valley,'—incarnated Deity,—how white with the lustre of Divine purity,—did you ever see such a flower? I never did. Now, whilst we are enjoying ourselves, as we often ought to do, in this garden of spiritual pleasures, we shall hear 'the voice of the Lord God walking in the garden;' and what says He? He points to the river of which I spoke, and says that 'If any man thirst, he must go unto Him and He will give him 'living water to drink.' He points to 'the tree of life,' and says, 'I am come that they might have life, and that they might have it more abundantly.' He presses into a cup the blood of the heavenly grapes, and says, 'Drink ye all of this, for this cup is the new testament in my blood, which was shed for many, for the remission of sin.' Now, let us

not endeavour to hide ourselves : nay, but let us 'hear the voice of the Son of God,' and live. Does he promise such a measure of the 'oil of gladness,' as that we shall be able to rejoice evermore ? Then let us seek to be 'sanctified wholly.' Does he engage to make us joyful in the God of our 'full salvation ?' O, then let us thankfully seek to be made perfectly holy. However, my time is gone. I leave you to walk about the garden,—there is no fear of your being *driven out* like our unhappy first parents. Next Wednesday, I am 21 years of age, and my apprenticeship expires. I stay till Conference with Mr. Beaumont. However, I was very, very thankful to hear that you could testify that the Lord was working a good work in your soul. Seek, O seek after holiness, holiness, holiness ; for, 'without holiness no man shall see the Lord.' I bear in mind your request,—seek earnestly to be instrumental, in *spiritual* things, to Mrs. Smith's children. 'The Lord Jesus Christ be with thy spirit.' My love, please, to Mrs. Smith and family. Remember me to my Retford friends, when you see them. 'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you' evermore. Amen ! So prays,

"My dear Hilly,

"Your affectionate Brother,

"JOSEPH B. SHREWSBURY."

These were the last letters his sisters received from him. Just twenty days after the date of the latter of these epistles, so brotherly, so affectionately-faithful, and so divinely-instructive, he was suddenly removed to the heavenly Eden ; and, as he entered that celestial place, he heard a voice proclaiming, "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God : " Rev. ii. 7.

CHAPTER V.

THE LAST FORTNIGHT OF HIS LIFE; HIS DEATH AND FUNERAL.—TESTIMONIES.—CONCLUSION.

As they who run a race press onwards with renewed ardour as they come nearer the goal, so have we seen Joseph throughout the last year of his life run without weariness, and urge on his course without fainting, Isaiah xl. 31. Nor did he slacken his pace when he entered on his twenty-second year; on the contrary, he seemed to hasten his speed, for the fourteen days he yet remained on earth were most delightfully filled up with "works of faith and labours of love." He maintained his usual care for the poor; a number of whom, especially in the neighbourhood of New Leeds, were pensioners, or occasional recipients, of such alms as he had at his disposal. In a manner so private as to be almost unknown, he had engaged a few, not wealthy, but truly pious people, to subscribe certain sums for those who were in extreme destitution, which they did with the greatest cheerfulness; and the amount was distributed by him, and a few associates, with economy and care. From respect to his memory, and a conviction of their duty, as Christians, to care for the needy, they have resolved to continue these little noiseless charities after his death. He felt great concern about the souls of the colliers in the

neighbourhood of Bradford, as many of the men who work in the coal-pits are exceedingly ignorant, drunken, and wicked ; and those who are not depraved form very much a class by themselves, and are awfully neglectful of the means of grace and salvation. A few days before his death, he met with a tract, published by the Religious Tract Society, entitled "The Two Colliers ; or, the Power of Religion in the Hour of Danger," which he thought calculated to do them good. Straightway he went to a benevolent member of the Wesleyan Society, who was wont to help him in works of mercy, and said, "I will give so much to buy a few tracts for distribution amongst the poor colliers, if you will join with me, and do your part." An agreement was soon come to by the good man to whom he applied, for he was one of those who are always "ready to every good work." Accordingly the tracts were bought, and prepared for circulation, when he "ceased at once to work and live." A beautiful little hymn-book, containing very excellent hymns for young children, was sold in Bradford ; and of this he was very fond, inasmuch as it so well suited his own childlike simplicity of spirit, and its sweet and touching verses afforded him a pleasant medium of doing good to little children. A short time before his death he attended the Quarterly Meeting of the Missionary Collectors in the Infant School. The wall was hung round with Scripture texts. He no sooner got in than,—while shaking hands with the secretary, his eye being fixed on one of them,—he said, "O, bless the Lord, what a sweet text that is,—'The blood of Jesus Christ, his Son, cleanseth

us from all sin.' Glory be to God, it cleanseth me now." At the close of the meeting he sat reading the missionary notices, the tears were falling down his face, and at last he said, "O, how I long to be amongst these poor heathen, preaching the gospel of Christ ; but I hope I soon shall be so employed." He added, "They are all saying, 'Send us more help.'" In parting with the secretary, he said, "I have got in what subscriptions I could ; if the Lord spare me, I will now pray till the subscriptions are due again." If, like Joseph, all our missionary collectors be so many little companies of fervent praying souls for the missionaries and the heathen, what mighty blessings will come down upon the world, and upon the church of God !

The correspondence of the last fortnight of his life may with propriety be antedated a single day, for the sake of introducing *the last letter* which he received from his father. Little did he think, when writing it, that the sudden removal of his beloved son would have invested that brief epistle with such a mournful interest. It is dated

"Dewsbury, November 13th, 1849.

"MY DEAR JOSEPH,

"YOU were born about half-past five in the afternoon ; your dear mother had sat down to an early tea with us in the preacher's house, at Graham's Town ; but she soon arose, entered her chamber, and in less than an hour you were an inhabitant of this world, a probationer for eternity. Allowing for the difference of time between Albany and this country, it would be about four in England. To-morrow afternoon then, the day on which you receive this note, at four o'clock, you will have completed *twenty-one* years,—the legal age of manhood, and will be able with joy to adopt the language of the Rev. John Wesley :—

‘From Jehovah I came, for His glory I am,
And to Him I with singing return.’

May the text from which I preached on the day of my marriage with your mother, Psalm xxiii. 6, be abundantly fulfilled in your experience! Rising up ‘unto a perfect man,’ unto the measure of the stature of ‘the fulness of Christ,’ may you still ‘increase with the increase of God,’ in wisdom, holiness, grace and usefulness. Our wonted prayers will be specially offered up on your behalf, and expressed in the words of the apostle’s powerful supplications:—‘Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.’—Heb. xiii. 20, 21.

“I need not add anything more, unless it be the general desire that the whole Bible may be wrought up in your experience, and wrought out in your practice; and that the God of the Bible, Jehovah Elohim, the Holy and Eternal Trinity, through Immanuel, may be your portion for ever; as it is written, ‘For this God is our God, for ever and ever, he will be our guide even unto death.’ Psalm xlviii. 14. The Lord bless my dear Joseph, and make his soul ‘as a watered garden, and as a spring of water, whose waters fail not.’ Free from the accursed sin of pride, which can assume a thousand forms even in religion, and pure from the smallest amount conceivable of vanity, which is often the lingering shadow of pride, may you be like Jesus, ‘meek and lowly in heart,’ and spend your days in unostentatious usefulness, so that he may be able to say at last unto you for every word and work—‘Well done, good and faithful servant, enter thou into the joy of thy Lord.’ The same blessings we desire for Jeremiah, for John, for William, for you all.

“While diligent in study, take care of your health, and never sit up late at night. ‘Jesus rose early.’ Mark i. 35, Matt. xxviii. 1; but we nowhere read that he kept late hours, excepting the last night of his passion, and another special occasion, Luke vi. 12, but generally the contrary to this is clearly intimated, Matt. viii. 20; for it

is implied, that after the labour of the day, it was but reasonable that he should have a place where to lay his head.

“I am, my dear Joseph,
“Your affectionate Father,
“WILLIAM J. SHREWSBURY.”

As no letters written in the former week of the fortnight have been found, except one, reserved for later pages, we come now to the *last week* of his earthly career,—the week of sorrow and of joy. It will be remembered that his brother John was occupying the place of an indisposed Wesleyan minister at Leeds, and Joseph, ever anxious for his brother's utmost holiness and usefulness, wrote him this stirring letter on the christian ministry, that he might never lose sight of the importance of being ‘perfect, as a man of God, thoroughly furnished unto all good works.’ 2 Tim. iii. 17. The first sentence relates to a youth recently converted to God, and now removing to be apprenticed in Bradford ; John had specially, by letter, recommended this youth to Joseph's spiritual attention and care. In how many ways may young men, who move in a comparatively limited sphere, be useful in the church of Christ, if they will be only on the look out for souls, not for the sake of merely attaching them to their sect or party, but from the pure and christian motive, of teaching young disciples the ‘way of God more perfectly,’ and helping them to secure the attainment of everlasting life. What is Churchism, Dissentism, or Methodism worth, if this end be not kept in view ? Here, then, follows this heart-searching and fervid epistle :—

“*Laura Place, Bradford, Nov, 21st, 1849.*

‘MY DEAR BROTHER,

“I HAVE seen the young man this morning; he will ask leave of his master about meeting in class to-day, and let me know the result. He is just about the same age that I was when I begun: the Lord save him! I am thankful to hear that mother is better; may God in mercy raise her up again! Blessed be God, for what he is doing at Leeds yet. O that yet richer showers of blessing may come down upon you! I pray God that He would ‘put into your heart the *same earnest care*,’ which he put into the hearts of Smith, Bramwell, and Stoner. O, it is not so much intellectual, as *spiritual* sermons that are wanted. There was, as Mr. Beaumont says, an ‘awful *earnestness*’ about Stoner; may God give it you and me; but may it be the true earnestness of those ‘who travail in birth’ (O striking expression!) for souls. Yes, ‘as soon as Zion’ (the whole church) thus travails, she brings forth her children; for ‘shall I bring to the birth, and not cause to bring forth? saith the Lord. Shall I cause to bring forth, and shut the womb? said thy God,’ (Isaiah lxvi. 8, 9.) O, it is those mighty wrestlers, those true sons of Israel, who ‘prevail with God,’ for the outpouring of his Spirit; and with men, ‘yes, even with hard-hearted Esau,’ until they are melted into tenderness. Plead, O plead for ‘the spirit of grace and supplications.’ Ask, O ask for the Spirit in such a measure, as shall enable you to plead ‘with groanings that cannot be uttered.’ May God make you such a watchman as Isaiah speaks of, (chap. lxii. 6, 7.) A friend of mine who lives at Manningham, a place in the West Circuit, and who is a class-leader, has commenced a Sunday-afternoon prayer-meeting, to which none are admitted, except such as have either obtained, or are earnestly seeking for the blessing of perfect love; blessed be God, two obtained it last Sunday afternoon. I believe that there will be shortly a glorious display of saving power at Manningham. God grant it!

“O, that pastoral visitation were attended to now-a-days, as it used to be by Bramwell: when he went to a circuit, he used to tell them, that he should call upon them, not to eat and drink, but to talk about their souls. Accordingly, he would have an interview with the mem-

bers of society, which were in the family, one by one, if possible ; a few pointed questions, and an earnest supplication following it, would occupy the time. Alas ! alas ! even when the ministers call upon our more wealthy members, at least, do they not spend the time in *general conversation* ? O, my brother, let us consider that a minister is sometimes called to be 'beside himself,' in the estimation of the lukewarm. Where, O where, is that fervency and simplicity, and resolute breaking-through of mere complimentary decency, which Smith and Bramwell evinced ? Why have we so many drones who are idling away their talents, their time, and their souls, whilst yet they retain their profession ?

"By God's grace, let us be *singular*, for we must be *singularly* devoted to Christ, if we would be *singularly* useful. I know that even excellent ministers are sometimes with the half-hearted professors of religion ; and, perhaps, are quite ignorant of their spiritual condition when they leave them. Many are 'instant in season,'—alas, 'how few out of season ;' and yet was not Timothy most solemnly charged to be thus, by St. Paul, (see 2 Tim. iv. 1, 2.) Would it not be profitable to you, to read with special prayer and earnestness, 1 & 2 Tim. and Titus ? When a minister visits the respectable, does he ask to see the *servants* ; and yet (see Titus ii. 9, 10,) are these not frequently overlooked ? When a rich man is visited, does the minister faithfully, pointedly, solemnly, I had almost said alarmingly, press upon him his fearful responsibility, (2 Tim. vi. 17, 19.) ? Is every minister so exemplary as to fulfil 1 Tim. iv. 12, and Titus ii. 7 ? As to servants, again, does not the apostle speak of the grace of God appearing to ALL men, in order that no minister may dare to overlook them.

"O, if Timothy and Titus preachers were amongst us, there would be such a rousing of the church, as Methodism has not known this long time. May God give you grace seriously to consider what the apostle says, and may he 'give you understanding in all things.'

"You and I shall do well to 'covet earnestly the best gifts ;' and yet, may God enable us to take more heed to the 'more excellent way' of '*following after love* ;' whilst that we only '*desire spiritual gifts*,'—διωκω a stronger

word than ζηλω. You ask me what my feelings are ; why, they are not what I hope to have, when God shall bring me out into the *full work*. The great work which a minister has to do, is to rouse the church, that ZION may travail 'in birth for children,' and not only the minister ; for though a *few* may be *born* for glory when the minister alone thus travails in spirit, yet there cannot be so many as when the whole church cries mightily to God with parturient throes. O, what an emblem of a 'church in earnest,' is this. Lord bless us ! and quicken us ! and O, that we may all stir up ourselves to '*take hold upon God*,' as when Jacob wrestled with a man until he 'blessed him there.' Lord quicken me, and quicken John. I like to hear a congregation heartily respond, when a minister breathes an earnest ejaculatory supplication. The Lord Jesus Christ, and the παρακλητος be with your spirit, in all the fulness of power.

"Your affectionate Brother,

"JOSEPH B. SHREWSBURY.

"I think Daniel's and Bramwell's plan of continued fasting to be very good—that is, taking for three weeks together, '*no pleasant food* : '—this Bramwell did when God's work was in a low state."

How much his own fervent soul partook of all that rich unction he urged his brother to obtain, will appear from a brief narrative of his labours on Sunday, November 11th, written by one of the local preachers of the Bradford East Circuit. It may be here inserted, though, strictly speaking, it relates to three days prior to the period of this chapter. On Sunday, November 11th, he preached at Calverley, from one of his favourite texts,—
 "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ : " Ephes. i. 3 ; in expounding which he embodied much that is written in the succeeding verses. His own

experience richly corresponded with the mighty theme on which he expatiated with amazing freedom and ability; for it was "out of the abundance of the heart that his mouth spake." Two of the local preachers, Messrs. B. and W., were present. "The sermon," says Mr. W., "gave evidence of deep thought. Unusual solemnity pervaded the congregation; every eye was fixed upon him; the congregation were absorbed in attention, and it appeared as though no one had a single thought about the world, or any thing else, but the glorious blessings of the everlasting gospel. After service we accompanied him home to Bradford, a distance of four or five miles.—Soon after starting he commenced a most interesting conversation on the doctrine of the Eternal Sonship; he seemed quite at home on the subject. He stated that he had read Dr. Adam Clarke's views, but felt exceedingly thankful that he had read Mr. Treffry's work also. This latter book he said he had read through *three times*, so that his mind was fully convinced and settled on the point, which gave him unspeakable comfort.—After a while the conversation turned on some of the blessings he had treated of in his discourse, especially on what the apostle meant by 'being sealed,' and 'sealed to the day of redemption.' We were struck with his profound knowledge of the deep things of God, chiefly resulting from the state of his own heart; for as he expatiated, he was able to say, 'and this blessing is mine.' Amongst other things, he remarked how much he had been profited by remembering an incident mentioned in the life of Fletcher. When that holy man was on one occasion filled with

God, in a most overpowering manner, he felt as though he could not live under it, and cried out, 'Lord, stay thine hand, or the vessel will burst.' Mr. Fletcher afterwards acknowledged his error in that prayer; for that he ought to have cried out to God *to enlarge the vessel*, that it might hold more. 'Now,' continued he, 'I remembered that circumstance, when, on one occasion, I was gloriously filled with all the fulness of God, and I did pray that the vessel might be enlarged, and I then received a renewed blessing: a conviction that I should never fall—a persuasion that nothing should be able to separate me from the love of God, which is in Christ Jesus our Lord, and was thus sealed his *unto the day of redemption*.' "

Shortly after his visit to Calverley, and the conversation above recorded, he was unexpectedly called upon to supply the pulpit at Bradford Moor, on Sunday, the 25th of November, which service closed his public ministerial labours. Travailing in birth for souls, and anxious about success, he sat down on Friday, the 23rd, and wrote the following letter to Mr. M., requesting him to read it in the Band-meeting, on Saturday, the 24th, that the members of society might be stirred up to special intercessions on his behalf.

"MY DEAR BRETHREN IN THE LORD,

"As I am deeply convinced that a heavy responsibility rests upon me,—and not only on me, but on you also, I have ventured to address a few words to you. As Mr. Brocklehurst has been planned at two places at the same time next Sunday night, I have to take his place at Bradford Moor. 'Now, I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that you strive together with me in your prayers to God

for me.' We preach for *souls*; we long for *souls*; we pray for *souls*. O *unite in earnest prayer*, that God would save many souls next Sunday night. Invite your neighbours and the ungodly to chapel; '*travail in birth*' for their salvation. Remember, my brethren, that God expects the church, the whole church to pray, and not only the minister. 'As soon as Zion,'—not merely the watchmen of Zion,—but 'as soon as Zion,' the whole church '*travailed*, she brought forth her children.' O, ask 'for the spirit of grace and of supplication.' You cannot pray earnestly unless

'He who calls a world from nought,
The power into your hearts inspire;
And *then* (not before) we in the spirit groan,
And *then* we give him back his own.'

"O, my brethren, shall we look quietly on sabbath after sabbath, whilst many steel their hearts against the truth? O, shall we not 'stir up ourselves' and 'lay hold upon God?'"

"Whilst I am preaching, do you be praying and BELIEVING. Do not think that you must wait till the prayer meeting to see the effects of the word? remember the day of Pentecost. O God, send us a Pentecostal shower on Sunday night. Amen, amen, amen!"

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear, Isaiah lix. 1. 'I say unto you, (says Jesus,) that if two of you shall agree on earth as touching any thing they shall ask, it shall be done for them of my Father which is in heaven.' Matt. xviii. 19."

"Look not at the instrument, but at the Spirit who uses it. It is the Holy Ghost 'who worketh all in all.' O plead mightily with God, that he would pour out his Holy Spirit. When the children of Israel fought against Amalek, Moses' hands were commanded to be held up by Aaron and Hur, because when his hands hung down the Amalekites prevailed; but when his hands were held up Israel prevailed. Brethren, if you would see sinners converted you must, you must indeed, hold up the hands of the preacher."

"Oh that God may rend the heavens, and come down amongst us with his mighty power, on Sunday evening

next. I entreat your prayers ; I beg your prayers ; I beseech you give me your prayers ;—for Christ's sake, for the sake of perishing souls, I beseech you to unite in earnest prayer for a mighty outpouring of the Spirit.

“I remain, dearly beloved brethren,

“Your unworthy servant in Christ,

“JOSEPH B. SHREWSBURY.”

On the following day, Saturday, Nov. 24th, he wrote to his brother John a long letter on “the full assurance of hope,” mentioned in Heb. vi. 11, and Mr. Wesley's Notes upon that passage. That note is as follows :—“The full assurance of faith relates to present pardon ; the full assurance of hope, to future glory. The former is the highest degree of divine evidence, that God is reconciled to *me* in the Son of His love ; the latter is the same degree of divine evidence (wrought in the soul by the same immediate inspiration of the Holy Ghost,) of persevering grace, and of eternal glory. So much, and no more, as faith every moment ‘beholds with open face,’ so much does hope see to all eternity. But this assurance of faith and hope is not an opinion, not a bare construction of Scripture, but is given immediately by the power of the Holy Ghost ; and what none can have for another, but for himself only.” Now, Joseph professed to enjoy this rich and abundant blessing, and in relating his experience of it, his language remarkably agrees with the phraseology of Mr. Wesley in the note just quoted, namely, that it is “the *highest* degree of *divine* evidence, wrought in the soul by the *immediate* inspiration of the Holy Ghost, of *persevering* grace, and of *eternal* glory.” His soul was full of the glorious theme ; he had conversed with his brethren about

it as they returned from Calverley, on Nov. 11th ; he had urged his brother to seek also for this distinct privilege, that he might not only attain the perfect love of God, but be *divinely confirmed* in the possession of it ; and his brother having mentioned it to Mr. R. and a few other devout Christians, they felt deeply interested in the subject, but did not clearly perceive a real distinction which exists between this high mystery of godliness and the absolute and unconditional election maintained by many holy and blessed saints of the Calvinistic persuasion. If an allusion to their opinions be found in the letter, it is not brought forward in an offensive way ; nor has the writer of this Memoir the slightest wish to provoke any old controversies anew, or to wound in the slightest degree the feelings of his brethren who are Calvinists in doctrine. But he is not willing to withhold the profound sentiments and holy experience of his dear son, which may edify all Christian believers ; for in so doing he might be displeasing “ the God of all grace,” who made His grace so richly abound toward His favoured young servant, whom he called away to His eternal glory soon after this astonishing epistle was written. In less than a week after, the hand that wrote it was powerless, for the soul had fled home to God. It must also be borne in mind that this letter was written with great haste, and without any opportunity of revision, on account of the professional duties of the day, and the necessary preparations for the pulpit on the Sabbath, just at hand. It may be called his dying testimony for Christ and His truth to his brother John.

“*Laura Place, Bradford, Nov. 24th, 1849.*

“MY DEAR BROTHER,

“PRAY with me before you read this letter :—

‘Light in thy light, O may we see ;
Thy grace and mercy prove,’

‘Come, Holy Ghost, for moved by thee
The apostles wrote and spoke ;
Unlock the Truth, thyself the Key,
Unseal the Sacred Book.’

“First, then, Mr. Wesley’s notes on Ephes. i. 13, and Heb. vi. 11, are most express ; language cannot be plainer. Just read them. On Ephes. i. 13, he says it means, ‘*a full assurance of receiving all the promises whether relating to time or eternity ;*’ and also see Heb. vi. 11, which explains the nature of the blessing still more distinctly. I am desirous to be saved from error on the one part ; but I am unwilling to part with so substantial a blessing on the other side. May the Lord, the Spirit, ‘guide us into all truth,’ *doctrinal* and *experimental*.

“Mr. R.’s letter shews me that I have acted unwisely in bringing this blessing before the public. It is ‘too strong meat’ for those who are not wholly sanctified to God. The Lord pardon me in this. Brother R. seems to think that it is the same thing, or nearly so, as *Calvinian* perseverance. It differs widely, however, in the following respects :—1. The Calvinistic notion is ‘once in *grace*, always in *grace*.’ Their reason for supposing this, rests upon the sandy foundation of *unconditional election*, whereas the person who enjoys ‘the full assurance of hope’ does not *reason* himself into it. He does not say, ‘I have attained to such a degree of grace as that I cannot fall.’ He has not this assurance thus I say ; he receives the assurance DIRECTLY FROM THE HOLY GHOST, just as he enjoys, moment by moment, the direct witness of the Spirit with reference to his present acceptance (see the clear expressions of Mr. Wesley’s note on Heb. vi. 11). When I obtained it, I was praying that the Spirit would teach me what the sealing meant, because I did not understand it ; and he taught me what it meant by bestowing the blessing.

“But your friend has a very weighty objection, the substance and strength of which seems to be, ‘Such an

assurance would make the believer careless,—it would lead to antinomianism.

“I grant that the notion of the perseverance of all believers, as maintained by the Calvinists, has this tendency ; but the blessing of which we are now speaking has directly the opposite tendency. The soul reasons thus : ‘God has so blessed me as to assure me of eternal glory. O how shall I sufficiently serve so good a God. I am God’s, not only by creation and redemption, but by His sealing Spirit. I am under the strongest obligations to render up myself wholly to Him.’ It has had this effect upon me thousands, or at least scores of times. I don’t know any blessing which more strongly stimulates me to duty and gratitude. —‘But then there is no room left for the salutary exercise of fear.’—No, not the fear of eternal fire ; but there is a fear lest by unfaithfulness we should cause the Spirit to withdraw his *testimony*, so that though we should not finally fall, yet we should have to spend the whole of our probation in the same uncertainty as other believers ; for I apprehend the blessing is of such a nature that nothing but the continued, the *momentary* testimony of the Holy Ghost can satisfy us, or *assure* us of eternal glory ; for the knowledge of the *past* would *by no means* be satisfactory on so momentous a point. I have spoken of this fear of *losing this blessing* through (that is, not of *losing heaven*, for this cannot be the case where the blessing is really obtained,) presumption ; and they only who really enjoy the blessing, and know how it rejoices the heart, can rightly estimate the influence which this fear exerts. I consider that the force of the apostle’s admonition, Ephes. iv. 30, lies here :—The Spirit of God has been so gracious as to ‘seal you *unto the day of redemption*.’ O take care to watch and pray lest you should ‘GRIEVE’ the Being who has been so superabundantly kind. ‘But there is a possibility of a believer’s imagining that he has this blessing when he has it not.’—So there is ; but what of this ? Is there not a possibility of a person’s *imagining* that he has ‘the witness of the Spirit’ when he has it not, and thereby endangering his soul ?—‘But a person may always know when he has ‘the witness of the Spirit,’ because this is always connected with the fruit of the Spirit.’—I reply, A person may know also whether he really is ‘sealed

unto the day of redemption,' because it always acts as a stimulus,—a loving or grateful stimulus,—to increased devotedness to God. Does a person say he has this blessing, and make it a reason for folding his arms in spiritual carelessness? By this he shews that the impression is the result of his own fancy, and does not come from the Spirit of God, who knows how to bestow so great a blessing without encouraging antinomianism.

"I grant that a soul disposed to find some easy way to heaven might catch at this as though it were a bait for antinomian idlers, but would not such an one's conscience convict him? Because there are some who 'wrest the Scriptures to their own destruction,' are we, therefore, to reject the Scriptures? Because this is a blessing of so high and peculiar a kind, as that nothing but divine teaching can instruct us in it, are we, therefore, to neglect it? Because a blessing is not *often* named, are we, therefore, to take no notice of it when it is named? Take the expressions, 'the full assurance of hope unto the end,' and, 'sealed unto the day of redemption.' Consider what is their natural significancy. Try to make sense of them in any other way than by admitting the view which Mr. Wesley *plainly* takes of them, and then I think you will perceive that, though Mr. Wesley denied the doctrine of *universal perseverance*, he yet had wisdom sufficient to perceive that there might be some who should live in such a state of communion with God, as that God, who knoweth the end from the beginning, might assure them that they should be saved for ever and ever; or, in other words, that they would be 'faithful unto death,' and thus fulfil the required condition.

"I have shown that fear of losing the *assurance* of heaven (though not of losing heaven itself) exerts a most powerful influence upon those, who by experience know what a glorious blessing 'the full assurance of hope' is. Allow me to add, that *love* is a stronger motive than fear; and is it not possible for the Spirit of God to 'draw a man so powerfully by the cords of love,' as that there will be the same *kind*, though not the same *degree*, of motive as that by which the glorified will be preserved in heaven for ever? Have you never considered that the stability of the state of the glorified will not be the result of the

loss of free-agency, but by such manifestations of God to the soul, as shall render it morally impossible for the righteous to sin? And cannot God give the soul such discoveries of his own excellency, such views of the *immense loss* resulting from the *smallest degree of unfaithfulness*, as that the *holy ambition* for high degrees of glory shall afford a stronger safeguard to the path of duty, for the believer of whom we are now speaking, than the very fear of hell would do to a less spiritual man? Bear with me, my dear brother; my own experience tells me that this motive is now far more powerful to me, than the fear of finally falling was, when I had less of my Saviour's love. I own that to those who do not enjoy this blessing, there is something very mysterious about it. I can easily imagine that they will think it impossible that it should not produce carelessness; and might we not have supposed that the *easy terms* necessary to obtain pardon would have induced carelessness? But, is it so? No, because the love of God is shed abroad in the heart at the same time; and the apostle asks, 'How shall we that are dead to sin, live any longer therein?' And will there be no love, no ardency of gratitude in the soul of the man who is assured by the *immediate testimony of the Holy Ghost*, that he shall be saved for ever? Is not this a great blessing? Yes, oh yes, blessed be God, my heart is overwhelmed with gratitude sometimes, as I sing—

“ Drawn and redeemed and sealed,
I bless the One in Three,
With Father, Son, and Spirit filled,
Through all eternity.”

“Is not *love* a stronger motive than fear? (Observe, I am not undervaluing the influence of *salutary fear*; I am only showing that love may exert an influence in the case I am speaking of, sufficient to draw the believer on with delightful rapidity.) Ask the man who wrote the seventh of Romans.

“But, says your friend, ‘Perhaps—nay, probably, this would make a man unwatchful.’ Not at all. For, it is an assurance of reaching the end, but still not such an assurance (which by-the-bye is indeed much higher than what we are now speaking of,) as Paul had, a little before his death, when he said, ‘The Lord shall deliver me *from*

every evil work, and shall preserve me unto his heavenly kingdom,' (see Wesley's note). As I before intimated, it is *possible*, though not *probable*, that by unwatchfulness at any moment, he might lose a *degree* of the glory which *fills his mind's eye with its dazzling brightness, from the time that he was sealed especially*.—'But the word of God always represents heaven as conditional.'—So it does; but this blessing implies an assurance that we shall *fulfil the condition*, not that we shall be saved without it, and as I said before, it acts as a *stimulant*, not as an *opiate*.—'But Adam enjoyed it not.'—True; but are you sure that if he had continued faithful, that God would not have given it to him? Who told you that God could not have done so? And do not the Scriptures (Heb. vi. 11,) intimate that the person who seeks this must show himself *evangelically worthy* of it by 'shewing *the same diligence* unto the full assurance of hope unto the end,' (see Mr. Wesley's translation and note again.) The believer who has it shows 'the same diligence' as he did before he had it, plainly showing that the Holy Ghost did not see any incompatibility in these two things.

“Does not Mr. Wesley's translation show that the meaning is,—shew 'the same diligence unto the end,' and then you shall have 'the full assurance of hope?'—Mr. Wesley thought not, as appears plainly from his note. Was there any necessity to tell a man, that if he persevered to the end he should have the 'full assurance of hope?' Could he have anything else? It is not that ye might have '*abundance* of hope?' then, it might seem as though great diligence were required in order to secure this at the last. The 'full assurance' refers to the certainty of the thing, not to the degree of joyous feeling attendant upon it. 'He might be in some uncertainty if he were not diligent.'—Then, it would follow, that whoever failed to shew the same diligence would be in uncertainty. But is it so? Do *NONE* *die* in the full assurance of hope but those who have persevered steadily in a course of spiritual diligence? Is not a state of uncertainty at that awful time generally considered as a most fearful omen? But this last objection, which I confess is the most specious, is founded upon an incorrect translation. Our own is infinitely better. Please refer to the Greek Testa-

ment. Is it not clear that the words, 'to the end,' are explanatory of the meaning of the words, 'the full assurance of hope;' that is, that 'the full assurance of hope' is a blessing which implies an assurance of perseverance 'unto the end?'

"The fact that the blessing is not often named, is no argument against it, since the Holy Ghost evidently brings forward those truths the most frequently which are essential to salvation, and immediately and necessarily connected with holiness. I should like you to point out a mistake, if you perceive any. While I would not deceive my own soul, I dare not reject any part of God's gracious counsel concerning my happiness even here. The Holy Ghost meant *something*; he meant something *decisive*. 'It is not (says Mr. Wesley), 'a bare construction of Scripture.' When I did not know, I asked the Lord to teach me. I spoke to Samuel Gill, and he held the same view which Brother R. holds. I still prayed that God would teach me the meaning of his word; whilst praying, I received such an assurance as I could not have before conceived of, and, at the same time, I was so filled with the love of God as I had not been before. I cannot forget my feelings on that eventful day. Would God have thus set his seal to error? Your friend, our brother R., is certainly mistaken, when he says, that there is not a distinct blessing beyond perfect love. What is 'the being filled with all the fulness of God,' but a distinct blessing? I am thankful that matters have thus turned up, for I see the necessity of keeping this meat, which even perfected believers think too strong, from babes in Christ. Whilst you investigate this subject, pray much that I may go neither to the right hand nor to the left. Truth keeps a middle path.

"Next Sunday week, I have to preach a Missionary Sermon, and at Undercliffe in the afternoon, (Sunday, Dec. 2nd,) and at Calverley, at night, a Missionary Sermon also.

"I remain,

"Your very affectionate brother,

"JOSEPH B.

"Can anything be more clear than Mr. Wesley's notes on the passages?"

The two brothers having had their minds for

some time much occupied with this divine mystery, John wrote to his father, and requested his views ; and it may be neither unsuitable nor unprofitable to introduce the parental reply. The letter is singularly enough of the same date as Joseph's, whose epistle his father saw not till after his son's death.

“ *Dewsbury, November 24th, 1849.*

“ MY DEAR JOHN,

“ THE word ‘plerophy’ appears to be rather a favourite word with the apostle ; it suited a man of his mighty mind. I need not tell you that *πληροφορία* is to be traced to the compound word *πληροφορεω* from *πληρης* full, and *φορεω* or *φερω* to carry. *Parkhurst*. It therefore evidently means something more than simply to *receive*, it means also to *retain*, sustain, bear, carry. And the apostle *thought in Hebrew*, or as a Jew, even when he *wrote or spoke in Greek* ; many passages in his writings might be adduced in proof of this ; and it might be especially expected that this would be the case in his epistle to the Hebrews, which is Moses spiritualized, and abounds with allusions and phrases drawn from the legal priesthood and services. Indeed Paul could not have written the Epistle to the Hebrews, if Moses had not written Leviticus. Now this word ‘plerophory,’ would be much in the apostle’s thoughts, because of the frequency of the verb ‘mala,’ and its nouns and adjectives, in the Old Testament :—of which the radical idea is that of ‘fulness’—complete fullness ; an examination of every text, without exception, in which this word in any form occurs in the Old Testament, would illustrate this remark. Now, then, as the ground-work of any observations on the text, Heb. vi. 11, concerning which you have inquired, we must conjoin the above-mentioned thoughts, so that whatever the text means, we must keep this primary and all-pervading idea of ample fullness in our mind.

“ Now, the apostle applies this term ‘plerophory’ variously ; either the noun or verb : as ‘to the understanding,’ Col. ii. 2 ; Rom. xiv. 5 ; ‘to ministerial acts, or labours,’

2 Tim. iv. 5 ; Col. iv. 17 ; Acts xii. 25 ; to a full and entire reception of the gospel on the part of the hearers, 1 Thess. i. 5, (where our translators have found a difficulty of bringing out the kind of double adjective in the original *εν πληροφωρια πολλη* 'in much full assurance,' and have therefore contented themselves with much assurance ;) to faith, Heb. x. 22, with which, compare Rom. iv. 21 ; and 'to hope,' Heb. vi. 11. 'Scripture is the best interpreter of scripture.' Take pains to compare all these passages together, and you will find that the leading idea running through the whole is *plenitude, fulness of evidence, carrying the mind along with strong persuasion, bearing it up with indubitable conviction*. We have then only to notice, with what particular power or faculty of the soul, or grace of the Holy Spirit, the word is associated, and we shall get at the sense of the words of inspiration. So 'the full assurance of understanding,' relates to the completest body of evidence of all gospel truth, and its consequents, which the most capacious and intellectual mind can be furnished with ; compare here again 1 Thess. i. 5 : 'the full assurance of faith,' relates to 'the strong commanding evidence' of the doctrines, privileges, and blessings of the Gospel, especially as they are exhibited *in the promises* which a *mature* believer enjoys, Heb. x. 22. Compare again, Rom. iv. 21, and 'the full assurance of hope,' is that 'full persuasion, that nothing shall be able to separate him from the love of God,' &c., Rom. viii. 38, 39, which a practically faithful believer hath within him ; who, as a reward for his faithfulness, *may* have a confidence that he shall 'be kept from falling,' &c., Jude 21 : his confidence in 'Him *who is able* to keep him from falling,' being greatly strengthened by his present experience of the divine power working in him, whereby he is now, this day, and so day by day, kept in all holy obedience to the will of God. And it is remarkable, in how guarded a manner the apostle speaks of this high privilege, in an epistle, one chief design of which was, to preserve the believing Hebrews from backsliding, or apostacy. He associates it with 'shewing the *same diligence* to the end,' and with being 'not *slothful*, but *followers* of them, who, through faith and *patience*,' or perseverance, long-continued exercise of mind, in sustaining and going through with all ills, sufferings, and tempt-

ations, 'inherit the promises.' Perhaps this is a part of 'the abounding in hope by the power of the Holy Ghost,' of which the apostle speaks, Rom. xv. 13. It is, however, 'strong meat belonging to them that are of full age; even those who, by reason of use, have their senses exercised to discern both good and evil,' Heb. v. 14. But I would much rather see all Christians intent in really persevering, than contending about final perseverance. Whatever the assurance be, it is 'the assurance of *hope*:' the *possession* is not yet *actually* given, and that leaves room for the most assured still, like Paul, to 'work out his salvation with fear and trembling.'

"I have thus given you my own thoughts. I now turn to Mr. Wesley's note, and I think it admirably clear and judicious: this is all I can say concerning it.

"You must excuse my hurried writing; it is Saturday; I have bestowed as much time as I can spare on the subject; and shall always be glad to afford my quota of help, to my dear sons, in their inquiries concerning the things of God. We cannot expect too much from God, if what we hope we labour to secure. Yet, while we aim at our full privileges, and stimulate others thereto, let us not undervalue, or forget to help, the class of real Christians, to whom such scriptures as the following are applicable: Isaiah xxxv. 3, 4, and Matt. xii. 20, 21. The Holy Ghost cares much for the weak and feeble, while he hath all fulness for the mightiest and holiest in the church of God.

"The Lord make you 'wise to win souls.'

"I am, my dear John,

"Your affectionate Father,

"WM. J. SHREWSBURY."

On Tuesday, the 27th of November, the above letter was forwarded from John to Joseph, and on the following morning, the 28th,—the day on which he died,—he commenced a further reference to this subject, and left it unfinished amongst his papers on the surgery table, being called away by his other duties. Here follows the fragment:—

“ *Laura Place, Bradford, Nov. 28th, 1849.*

“ MY DEAR BROTHER,

“ I WAS thankful to receive father’s letter this morning. I feel thankful that God has answered, in some measure at least, Ephes. i. 17—19, which I plead daily on my own behalf, and yours also. I daily present also for you Ephes. iii. 14—21. May God speedily answer me ! I should like you also to enjoy this ‘ full assurance of hope,’ because it is a substantial blessing, and like all the other gifts of the Holy Ghost *promotes* holiness,—does not hinder it. The believer who enjoys it feels himself so encircled within the arms of everlasting love, that he is humbled into the dust. I long for you also to enjoy, John xiv. 17, 21, 23, in their richest depths of spirituality and *constancy*. May we both, also, know what it is to be *Israelites* indeed ! ”

He seems to have designed partly to re-copy what he had previously written, and further to strengthen his views, and explain the nature of this part of Christ’s “ great salvation ; ” but, instead of finishing his account of “ the full assurance of hope,” he was called up to the full enjoyment of possession, as it is written, “ Thou wilt shew me the path of life : in thy presence is fullness of joy ; at thy right hand there are pleasures for evermore : ” Psalm xvi. 11. Here, and in this manner, ended the rich and spiritual correspondence of Joseph. A delightful termination, as every one must allow, and worthy him who was walking on the margin of the heavenly world.

We must now go back a few days, and keep in company with him till we see him die. The interesting and fervid letter addressed to the Bradford Moor Society, on Friday, Nov. 23rd, that he might be assisted in the coming Sabbath’s labours, has already been recorded. On the evening of that day, or about that time, he called to see his

much-loved class-leader, whom he greatly honoured, to request his help also in praying for him on the Sabbath. He frequently spent a few devotional minutes with Mr. Samuel Gill. And this evening he took Mr. Gill's little child on his knee, while they sang together, "My God, the spring of all my joys," &c. When they had finished, his pious leader said, "I don't much like that expression, '*Run* up with joy the shining way,' for I think we shall *fly*." Joseph smiled, and it added fresh delight to his joyous anticipations of being soon "absent from the body, present with the Lord." It would, perhaps, be difficult to settle with poets this criticism of a simple-hearted and uncritical follower of the Lord Jesus; but, certainly, the latter word is more strictly scriptural, for David, that master of Hebrew poetry employs it in Psalm xc. 10, "We fly away."

On Sunday morning, the 25th of November, he went as usual to the seven o'clock prayer-meeting. He gave out with rapturous delight that hymn of Dr. Watts's,—

"Come let us join our cheerful songs,
With angels round the throne," &c.;

and then prayed with unwonted fervour, fulness, and power. In the evening, he went up to Bradford Moor to preach; and he gave out as his first hymn, probably, in part, to remind the friends how he had entreated them to pray for him,—

"O, wondrous power of faithful prayer."

A wonderful solemnity rested on his countenance; he was deeply penetrated with the force of every line of that admirable hymn: and his whole

soul appeared to be labouring with an agony of desire almost insupportable. He prayed with great power and unction ; and read the Scriptures with holy reverence and dignity. Then, anxious for success that night, he gave out some verses of the 84th hymn :—

“ Come, O thou all-victorious Lord,
Thy power to us make known :
Strike with the hammer of thy word,
And break these hearts of stone,” &c.

He then announced his text, and preached his last sermon in a style similar to that which Baxter describes, when of himself he said,

“ I preach as though I ne’er should preach again,
And as a dying man to dying men.”

The awful words of the text were, “ Where their worm dieth not, and the fire is not quenched ;” Mark ix. 48. The whole congregation was deeply moved ; the simple majesty and fervour of his delivery, accompanied by divine power, made the word for the time irresistible. All felt it to be a message from God to them about the eternal world, and some wept, although no permanent extensive good as an immediate result was visible. In the most urgent and pathetic manner he besought sinners to “ flee from the wrath to come,” and be reconciled to God ; and at length he said, “ I will go down on my knees to beseech you to be saved,” and in that posture he continued his earnest exhortations, crying out at intervals, “ Lord, save my congregation ! Lord, save my congregation !” After sermon, he gave out that solemn hymn,—

“ And am I only born to die,” &c. ;

And the last lines he gave out from a pulpit were the concluding lines of that hymn,—

“ And whensoe’er I hence depart,
May I depart in peace.”

As soon as service was over, he went into the vestry, and there he wept abundantly as he thought of the possible eternal damnation of some who had heard him. Indeed his agony of concern for poor sinners was sometimes of itself almost incompatible with health and life ; of which, as an instance, it may be mentioned, that once when he had gone to bed with his brother John, he awoke him after midnight, saying, “ John I cannot sleep ; I have such distressing views of the miseries of the lost.” This Sabbath evening he remained till nearly ten o’clock in the prayer meeting ; but knowing that duty required him to be at home, he then returned to Bradford ; else, for the salvation of his hearers, his consuming zeal would have induced him gladly, like his Lord, to have “ continued all night in prayer to God ;” Luke vi. 12.

On Monday, Nov. 26th, and Tuesday, Nov. 27th, nothing of more than ordinary occurrence has to be noted. On Wednesday, the 28th, he died. In the morning of that day he begun a letter to his brother John, a fragment of which has already been inserted. In the morning he appeared unwell, and complained a little both at breakfast and dinner time ; nor was he able to take his meals as usual, though nothing serious was apprehended. In the afternoon, Mr. Beaumont had occasion to go from home. Joseph went out after dinner to visit Mr. Thomas Beck, an aged local preacher, who was near his end, and once

more spoke to him of Jesus, and encouraged him to look steadfastly to him as he walked "through the valley of the shadow of death." Returning to the surgery, he found the husband of a patient from Bradford Moor, urging immediate medical attendance. He now felt himself extremely unwell, but thought in the absence of Mr. B. he ought to exert himself and go. Before leaving, he put into the hands of Jane, the cook, a truly pious woman, to whom he had been a most valuable spiritual friend and counsellor, what silver he had about him, saying, "It will perhaps be as well for me not to have so much money in my pocket." And when she had assisted him to put on his great-coat, and had tied a handkerchief, round his neck, he said with a smile, "What an invalid I look!" He then accompanied the man who was waiting for him, to Bradford Moor—somewhat more than a mile; and as the road was an ascent, he complained of difficulty of breathing, and of the violent action of his heart. Three or four times he stopped, and resting a few seconds, said, while pressing his hand to his heart, "How my heart beats!" At length they reached the house of the patient, near to, and almost directly opposite the chapel, where he had preached that powerful and awakening sermon on the preceding Sabbath evening. After a little rest, he sat down in an arm-chair by the patient's bed-side, and examined into the symptoms of the disease minutely. Having done so, before writing any prescription, he was about to give her some spiritual advice, according to his almost invariable practice. He just uttered with solemnity these memorable words,

"THE SOUL FIRST, AND THEN THE BODY," sunk gently down, his head fell back, and without struggle or sigh, in an instant he expired. So died Joseph Butterworth Shrewsbury, a disciple whom Jesus loved, and like Jesus, his Divine Master and Lord, he was found to the last caring both for the bodies and souls of men,—yet like his Saviour, chiefly for the soul. He lived just a fortnight after he had completed his apprenticeship, and the twenty-first year of his age. The manner and circumstances of his death produced an immense sensation throughout the neighbourhood; till then it was not known how extensively he was honoured and beloved. Even many of the ungodly were moved, and ready to join in the sentiment uttered by a poor wicked collier,—“If ever there was a man who went to heaven, I am sure he has gone there.” It had long been Joseph’s practice, according to Baxter’s recommendation, to meditate on heaven. He had a fixed time for this duty every day, wherever he might be; and however employed, he managed at the appointed season to direct his thoughts to that better country. The time he chose was about sunset, which of course in this climate varies considerably with the season of the year. And it is a remarkable coincidence that he *died* at the time of the day on which his heavenly meditations were about to begin; so that instead of musing on heaven, he was caught up into heaven; borne away by some invisible “chariot of fire” and “horses of fire” to the glorious palace of angels and God. And not much more than an hour after his decease, the good old local preacher, Mr. Beck, whom he visited in the

afternoon, died also. If surprise be known in heaven, how must it have surprised the old disciple to find that his young brother had got triumphantly to glory before him; and that perhaps, he was one of the first to welcome his arrival there. However that may be, one fact is certain, every day furnishes an accession to the number of the glorified. Sinful as our world is, no sun sets below the horizon without there being more souls in glory than when he set the preceding evening, or even when he ushered in the morning. And as the Gospel spreads, and the earth becomes filled with the knowledge of the Lord, this fact shall become more and more joyous, till a large multitude shall be daily filling up the mighty region where God shall be worshipped for ever and ever, and God in Christ be all in all.

The mournful tidings of Joseph's death reached his father that same night. He was in the Circuit that evening, preaching at Mirfield. In the course of that day he had written to Jeremiah in Barbadoes, and concluded his letter about the hour that Joseph died, with a reference to him, stating his hope that he would be called out into the work of the ministry. As he went, he put that letter into the post-office, and on coming home from Mirfield, he found the family plunged in deepest grief at the stroke that had so suddenly fallen upon them. All the hopes his father had expressed, with so much fond anticipation, to his eldest son, were blasted in a moment; so true is it that we "know not what a day may bring forth:" Prov. xxvii. 1. That sorrowful night was spent without much sleep, and early on the morning of

the 29th, his father went to Leeds, that he might be supported by the presence of his son John. So after they had met, and wept on each other's necks, and prayed, they went together to Bradford, and reached the habitation of Mr. Beaumont at noon-day. The surgery, his bed-room, his place at his master's table, everything reminded us of Joseph; and at length we mustered up courage to view the corpse, laid out in the drawing-room, calmly serene in death. The next day, Friday, Nov. 30th, we went up to Bradford Moor, stood in the pulpit where he had preached on the Sabbath, and found the hymn-book, with the ribbands in each place, just as they were when he gave out the hymns. This book his father obtained as a precious memento, for his use in his study all his remaining days. We went to the house, and saw the spot where he had expired, and obtained a minute description of every particular; the poor woman and her husband were both under concern for salvation, and resolved immediately to join the Society. John and his father then knelt down, and each prayed in Joseph's dying room; and though words could not find easy utterance, each was enabled by divine grace, without one murmuring thought, to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord:" Job i. 21. The *chair* in which he died was purchased, and appropriated for his brother's use as a study chair, to remind him of the importance of "working while it is day, for that the night cometh when no man can work:" John ix. 4. December 1st, was the day appointed for the funeral. It took place in the afternoon, and was numerously and respect-

ably attended. A large assembly of the poor, by whom he was greatly beloved, filled tolerably well the body of Eastbrook chapel. The Rev. Wm. Lord, governor of Woodhouse Grove, read the funeral service, and gave an appropriate address in the chapel ; and the Rev. William Bird concluded the burial service at the grave. As he died at sun-set, about his meditation hour, so at that hour his flesh was committed to the tomb, "dust to dust, ashes to ashes, in sure and certain hope of a glorious resurrection." His master and mistress were amongst the chief mourners ; and they mourned for Joseph with a sincerity of grief which indicated how much they loved him. "O," said Mrs. Beaumont, after his death, "I wish that I had had more courage, and had opened my mind to him more freely about my spiritual state, when he was seeking to draw us out in conversation about the things of God." Nor should it be here passed by in silence that the entire expences of his respectable and Christian funeral were borne by Mr. Beaumont ; this he specially requested to be allowed to do, as a testimony to his worth. It seldom falls to the lot of one individual to perform two such acts of generosity :—he received him as an apprentice without premium, and almost as soon as his apprenticeship terminated, he buried him without expense. Both acts of kindness are the more highly valued, as they were unsolicited and unexpected. May all Joseph's prayers be answered for them, and then they will have a large reward.

On returning from the funeral, where a few Christian friends met at tea at Mr. Beaumont's,

he stated that he had had a letter put into his hands that afternoon, which he desired to read. It was written by Joseph only eight days before his death, and was addressed to Mr. R., a young local preacher of Bradford, and almost induces a conviction, that he must have had some kind of presentiment, though perhaps, not very decisive, of his early departure. It puts one in mind of Christian and his companion, coming in view of "the delectable mountains," as described by John Bunyan, in his "Pilgrim's Progress." This exquisite letter shall now be given entire, just as he wrote it, with a dash under here and there a line. Part of it is conversational, as between angels and saints, and a spirit just departed:—

"Laura Place, Bradford, Nov. 20th, 1849.

"MY DEAR BROTHER,

"GRACE be to you, mercy, and peace, from Him which is, and which was, and which is to come ; and from Jesus Christ, his only begotten Son, and from the Spirit of love, of holiness, and of truth. Amen !

"We need *mercy*, for we have sinned against God ; we need *grace*, for by nature we are depraved ; and if we have these two, then does 'the peace of God, which passeth all understanding,' follow in the train ; and, blessed be God ! in *Jesus* we meet with the supply of all our wants ! Do we need mercy and grace ? Behold, the Lord, even Jesus, descends in a cloud, and proclaims his name, 'The Lord, the Lord God, merciful' to the sinner, and 'gracious' to the pardoned sinner : and he is also 'our peace.' Come, then, my soul, make thy boast of Jesus ; tell of his suitableness, his glory, and his grace. 'He is full of truth and grace.' Anticipate with me, my brother, the last skirmish with our enemies ; the last few steps of our heavenward journey ! Come with me 'to the swellings of Jordan !' Suppose thyself dying ; what solemn awe and joyous expectation fill our mind ! We look back upon

life ; we remember our sometimes laborious walking ; how we had to take heed to our every step ; how we had to 'lay aside every weight, and the sin which did so easily beset us.' But now, methinks, our exulting souls exclaim, '*I have finished my course!*' We look back, and recollect our struggles with the remains of sin, before we were cleansed ; our subsequent wrestlings with the powers of 'darkness ; and now, as we are 'coming off more than conquerors through him that hath loved us,' we exclaim, 'I have fought a good fight.' Behold the heavenly warrior as he is about to quit the field ; he still firmly grasps 'the shield of faith,' singing with Wesley,

'I. the chief of sinners am,
But Jesus died for me.'

Still he keeps hold of 'the sword of the Spirit,' that when he hath quite done all, (he has nearly done,) he may 'stand.' Still, the hope of heaven, 'the helmet of salvation,' glitters on his brow, as he now sings with *Fletcher*,

'Mercy's full power I soon shall prove,
Loved with an everlasting love.'

His feet are still 'shod with the preparation of the gospel of peace ;' for 'mark the perfect man, and behold the upright, for the end of that man is PEACE.' Still, he has 'his loins girt about with truth,' and he has on still 'the breastplate of righteousness,' even 'the breastplate of faith and love :' 'faith,' which appropriates Christ's merit ; and 'love,' by which he enjoys inherent or implanted righteousness. Yes, he sings triumphantly,

'No condemnation now I dread,
Jesus, and all in him is mine ;
Alive in him, my living head,
And clothed in righteousness divine,
Bold I approach the eternal throne,
And claim the crown, thro' Christ my own.'

"But, he dies ! he lays down 'the shield of faith,' and 'the sword of the Spirit ;' and now he takes hold of 'the palm of victory.' He throws off his armour, and is now clad with 'a white robe.' And, now follow the disembodied saint. Angels, and departed spirits, to whose happiness he ministered while they were on earth, come to 'receive him into everlasting habitations.' Imagine

the scene ! Listen to the conversation. Angels and departed saints.—‘Hail, brother, hail ! the warfare’s past, the victory is won ; sorrow and sighing flee away ; glory to God !’ Yourself or myself.—‘Hallelujah ! glory ! glory ! glory ! glory ! It is so,—*I have done*. Take, O take me, dear angels and beloved brethren ; take me quickly to Heaven, that I may see Jesus, who died for me, who rose again for me, who now surely waits to receive me ! O, let me

‘Run up with joy the shining way,
To see and praise my Lord.’

And now, methinks, they rapidly ascend : the clouds are passed through : the first and second heavens are gone through ; at last, heaven’s pearly gates and jasper walls burst upon the view. Yourself or myself.—‘Is yonder place heaven, where Jesus, Jesus, Jesus dwells ? O glorious inheritance ! O wondrous glory !’ Angels and departed saints.—‘Yea, brother, this is Mount Zion !’ And, now, we reach heaven. ‘Lift up your heads, oh ye gates, and an heir of glory shall come in ;’ that ‘the righteous, which keepeth the truth, may enter’ into the city, ‘be ye lift up ye everlasting doors !’ And what do we hear ? Heavenly songs. O, what thrilling music ! O, what transports of praise ! O, what lowly adoration ! O, what floods of ecstasy ! O, what flaming love ! O, what indescribable emotions ! There we see, nigh at the right hand of the Father, Jesus,—our Redeemer, Brother, Friend, Saviour, All ! As we enter into the city, he looks upon us,—upon me, or upon you. O, what love is in that look ! O, what benignity ! O, how it enkindles and inflames ardent love in us ! That kind, that gracious look ! O, how will it overwhelm the soul with unutterable depths of humble love ! He speaks ! Heaven’s songs are silenced by the lowly, the majestic sound ! And what says he ? What ? Who could have thought it ? What says he ? ‘Well done, good and faithful servant, enter thou into the joy of thy Lord !’ And now we see nearest the throne, the apostles, the thirteen apostles. Here we see also Fletcher, Wesley, Whitfield, Baxter, Bramwell, Smith, Stoner, and unnumbered other saints. There we behold Abraham, and Isaac, and Jacob, and all the prophets.

And now we join the redeemed, and sing with loud voice, and swelling heart, and joyful tongues, 'Salvation to our God that sitteth upon the throne, and unto the Lamb.' Then, as we are silent through ecstatic joy and unutterable love, angels join in their song of praise. 'Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever.'

'While eternal ages roll,
Thus employed in heaven they are;
Lord, receive my happy soul,
With all thy servants there.'

"Amen, and Amen. Trusting ere long to meet you in that happy company,

"I remain, dear Brother,

"Yours affectionately, in 'Jesus Christ our hope,'

"J. B. SHREWSBURY.

"P.S. Do not forget me on the 2nd of December, the Missionary Service at Calverley. My mother is dangerously ill. I beg an interest in your prayers. 'The Lord Jesus Christ be with your spirit.' Amen."

This little postscript is exquisitely tender. It shews the filial spirit of the holy saint; that while enraptured with the prospects of eternal glory, he did not forget an afflicted mother; and would be glad to have her, along with himself, remembered before a throne of grace. Shortly after the reading of this heavenly letter, prayer was offered up, and the father and his son John prepared to return to Dewsbury, where the former, previous to his son's decease, had been announced to preach special sermons on behalf of a local collection. The suddenness of the bereavement in the middle of the week left no opportunity for making other arrangements, and unwilling to create disappointment, he endeavoured to discharge the duty. With difficulty he got through the morning service, but could go no

further. Oppressed with grief, and worn out with watching and care, he was compelled to retire early to rest, leaving his son to conduct the remaining service in the evening.

On the following day John hastened to Hayton, in the Retford Circuit, where his sister Hillaria was then living. She almost idolized her "dear Joseph," and we feared the consequences when she should hear of his sudden death. A friend had been requested to call on her, and gradually communicate the intelligence; but still it was considered desirable for her surviving brother to go and comfort her, and conduct her to her father's habitation. In connection with this visit a remarkable fact may here be mentioned. On the night of November 27th, the night before Joseph died, his sister Hillaria had a singular dream. She dreamt that she heard a loud knocking at the door, and that at length she mustered up courage to go to the door. On opening it, she saw a tall person robed in white standing, who said nothing, but beckoned to her to follow him. This dream occurred *thrice* in succession that same night. In the morning she told Mrs S., the Christian lady with whom she was residing, that it was strongly impressed on her mind that one of them would soon be called to lose a near relative. This impression was not evanescent, but deepened, so much so that on the day the tidings reached her she was led to retire for prayer to resign herself to the divine will, whatever the bereavement might be of which she might hear; and, in fact, she was thus actually employed at the very time our friend called with

the intelligence, and was thus graciously prepared for the appalling news that the one removed was Joseph, her beloved Joseph,—Joseph dearly beloved by all. But what a proof have we, in this secret influence of God on her mind, and of this guidance of the thoughts in a dream of the night, of the sympathy of Jesus, who will not suffer us to be tempted, or tried, beyond what we shall be enabled to bear! So infinitely kind and loving is the Lord Jesus that he would exempt us from our sorrows altogether, if he could do so consistently with the high principles of his mediatorial government in our probationary state; yet when his love chastens, because chastenings are best, his sympathy arranges circumstances, and lightens the load, or, which comes to the same thing, gives extraordinary strength to bear. Jesus is good in all his ways. He sways not “a rod of iron” over them that obey him, but a golden sceptre, and always fulfils that divine promise, “As thy days, so thy strength shall be.”

Shortly after the family were gathered together at Dewsbury, Dr. Joseph Beaumont, of London, complied with the request of his brother, and came down to Bradford to preach Joseph’s funeral sermon. Many went from Dewsbury, and the kind people of this circuit shewed to the afflicted family much courtesy and Christian sympathy. The large chapel at Eastbrook was well filled on Thursday evening, December 20th; and the Doctor appropriately chose for his text the striking words of the prophet Isaiah, chap. xl. 6—8. The family visited the silent grave once more, and then returned home, sorrowful, yet comforted; mourn-

ing, yet resigned : and the thought, hidden in obscurity, has sometimes since occurred, who of them will be *the next* to be numbered with the dead ? The distant brother Jeremiah first heard the melancholy news in Barbadoes, the last day of the year. He was sitting with a friend on the evening of December the 31st, when the letters were delivered out after the packet had arrived ; and he opened *two* received from his father by the same mail. The first was dated Nov. 28th, in which, as before observed, his father had developed his plans and expectations concerning the subject of this memoir ; and the second was written from Bradford, one day's later date, giving an account of his death ; both letters leaving England by the same mail. Jeremiah had been appointed to assist one of the resident missionaries, the Rev. Henry Padgham, to hold the watch-night service in Bridge-Town ; but this was now impossible, " for his grief was great." So ended the year 1849, in regard to Joseph, and the immediate relatives of his father's family. But an honoured poet teaches us this noble song :—

" Wide as the world is thy command,
Vast as eternity thy love ;
Firm as a rock thy truth shall stand,
When rolling years shall cease to move."

In bringing these Memoirs to a conclusion, a few testimonials, and only a few, shall be published, relative to his character, from persons whose connection with him, and particular knowledge of him, invest their testimony with more than ordinary interest.

The first is from one of his school companions. After mentioning some particulars, already anticipated, he proceeds to say concerning his departed friend :—

“ He was exceedingly conscientious : anxiously careful to walk in such a manner that none should have cause of stumbling in him. Though in nearly every other boy professing religion, flaws might be found by some who were ever ready to detect them, yet I believe that Joseph’s character was considered, even by them, as unimpeachable.

“ A little circumstance which occurs to me serves to illustrate his anxiety to live *wholly* to God. He was naturally gifted with a fine voice, and had a good ear for music ; both of which had, previously to his conversion, been improved by cultivation. When, however, his attention had been turned to higher objects, fearing lest these should prove a snare, he deliberately set about spoiling his voice, by straining it and by other harsh usage, and succeeded to a very considerable degree. This act, though perhaps in itself foolish, and I believe afterwards repented of, proved at least his determination to know nought among men ‘ save Christ and Him crucified.’ For all who are personally acquainted with the charms of music will readily concede that this must have been a considerable sacrifice.

“ Drawing was also nearly laid aside on account of its occupying time which might be more profitably spent, in a manner tending more to the glory of God. And this, too, seemed to have been a favourite employment.

“ After the summer vacation of 1843, when several of the older pious scholars had left, Joseph came to be looked up to as the head of the little flock of Christ. His age and standing in the school gave him influence amongst the boys ; and from his exemplary piety he was considered as our spiritual guide. He was, in fact, a sort of bishop ; and I for one, have reason to be grateful for his kind advice and encouragement.

“ He has now gone to his reward, and we mourn his loss.

“ JAMES H. KEELING.”

The ministers stationed in the Woodhouse Grove Circuit, when Joseph was brought to the knowledge of God, were Messrs. Ward and Spensley.

Mr. Ward wrote thus to Mr. Beaumont on hearing of his death :—

“ Thornton, November 30th, 1849.

“ MY DEAR SIR,

“ I GREATLY sympathise with you in the loss you have sustained, by the death—the awfully sudden, but no doubt very happy death, of your assistant, Mr. Shrewsbury. I remember well his conversion to God. At the time I was labouring in the Grove circuit, an extensive revival occurred at Woodhouse Grove, which lasted nearly three months, and resulted in many being brought to God. Amongst the number was the late Mr. Shrewsbury. Soon after the revival, I requested a number of the boys to send me a short account of their conversion. I enclose you Mr. Shrewsbury’s, thinking, that should a funeral sermon be in contemplation, it might render you some little assistance in its preparation. Soon after he found peace himself, his efforts became most assiduous to conduct others to the possession of the same treasure. In the revival, and subsequent to it, God, I believe, made him very useful to the boys in the school, and the people in the neighbourhood. I ever held him in the highest esteem, though so young, and was glad, after about six years absence, when meeting him accidentally in Bradford, to find him retaining his religion, and living to God. But he has gone to his reward. ‘ Many fall as sudden—not as safe.’ O, blessed, blessed gospel, which opens unto us the prospect of the resumption of those hallowed associations, which bind together the hearts of God’s people upon earth, in a better state in heaven.

“ I will thank you to preserve the note I enclose, as I value it, with others, as memorials of bright and blessed days. Excuse the liberty I have thus taken. With kind regards to Mrs. Beaumont, from Mrs. Ward and myself,

“ I remain, your’s truly,

“ JOHN WARD.

“ *T. Beaumont, Esq.*”

Mr. Spensley's unsolicited testimony to Joseph's father, is as follows :—

“ Pontefract, December 3rd, 1849.

“ MY DEAR SIR,

“ THE announcement of your late son Joseph's death, produced in my mind deep and mournful sensations ; and I feel constrained to emit my grief, by sympathising with you in the incalculable loss which you and the church have been called to sustain. It was my great pleasure to form an acquaintance with Joseph at the time of his conversion to God ; with his devotedness, zeal, and uprightness, I was highly gratified, and my subsequent knowledge of him, acquired by correspondence and oral intercourse, only tended, if possible, to heighten my estimate of his excellencies.

“ Few tutors have had such a pupil—few masters such a conscientious and attentive apprentice—few corners of our Lord's vineyard have produced a plant exhibiting so many admirable virtues, sweet graces, lovely tempers, delightful spiritual fruits and extensively useful qualities ; and I question whether ever any parent had a more affectionate and dutiful son. Of the last particular, I knew more than his great modesty would allow him to express to you, except in deeds.

“ His departure constitutes one of those events which to the finite mind, are enshrined in mystery. God, however, is in the clouds, and what he doeth cannot but be best. We shall be able to solve the difficult problems in the volume of Providence, ‘ when we know even as we are known.’ May you have grace to magnify God in your affliction ; and may we who remain, ‘ work while it is day.’

“ In conclusion I beg, most earnestly, to urge that you publish his biography. It could not fail to be a great blessing to the world ; but more especially to the young of our community. It would be exceedingly suitable for our Sunday-school libraries, &c. My wife sends her sympathising regards, who also held dear Joseph in high esteem.

“ Your's very affectionately,

“ CALVERT SPENSLEY.

“ The Rev. Wm. J. Shrewsbury.”

Other Wesleyan Ministers addressed letters of condolence to Joseph's father, and made honourable mention of his Christian character, but the two quoted may suffice ; they are given, because of the peculiar pastoral relation that had subsisted between them and the deceased. For the same reason, it will be fitting to add the testimony of the Rev. William Lord, governor of the seminary at Woodhouse Grove, during the latter period of Joseph's continuance in that institution. It is as follows :—

“ *Woodhouse Grove, December 26, 1849.*

“ MY DEAR BROTHER,

“ I MOST sincerely sympathise with you in the sorrowful bereavement you have sustained, in the sudden death of your most excellent son Joseph. No similar visitation, out of our own family, has so deeply affected Mrs. Lord and myself. While here, at school, we most sincerely loved him ; and after he left us, the interest we felt in his welfare, and the esteem in which we held him, in no wise abated.

“To you it will, be gratifying, to be re-assured of what you have already had the means of knowing, that his conduct whilst at the Grove, was *always* such as to secure the good opinion of his governor and teachers, and the respect and affection of his fellow-scholars. But after his conversion to God, his spirit and conduct became pre-eminently correct and exemplary.

“As a scholar, he was remarkably diligent and studious, Possessing at this early period a retentive memory, quick discernment, a sober and discriminating judgment, his progress in every department of learning was rapid and sure. Being strictly correct and orderly in his whole conduct, it afforded the governor and head master unfeigned pleasure to recommend him to the committee, at the conclusion of his school term, to have allowed him an additional year ; this being the highest honour and reward which can be bestowed upon any boy at either of our connexional schools. By his subsequent conduct, he proved

himself worthy of this distinction. He was, if possible, increasingly attentive to, and persevering in his studies, observant of the discipline and order of the school, and his improvement was highly satisfactory.

"It was however, his sincere and consistent piety, which constituted his greatest excellence, and gave the finish to his character. At this period he was a regular reader of the Holy Scriptures, and an attentive hearer of sermons. When he has accompanied me on a Sabbath to my appointment, I have often been surprised and delighted, to hear him, on our return home, repeat, not the divisions and heads of the sermons only, but the expositions, arguments, and illustrations. He paid the most earnest attention to the instructions I gave in connection with catechetical exercises. He took down, at considerable length, a course of lectures I delivered to the older boys, on the Evidences of Christianity, and made himself master of them. He treasured up in his memory, and impressed on his understanding, the expositions which I gave of the leading christian doctrines and duties, contained in our most excellent catechism. Before he left school, his mind was so well furnished with correct views of Scripture truth, that he would have passed a theological examination with considerable credit.

"But what is of still greater importance, his christian experience was sound and clear. From the time he came under my care, he enjoyed the witness of the Spirit, and much of his sanctifying grace. He was diligent and earnest in prayer. He frequently pleaded perseveringly for the attainment of one object, in reference to others, as well as to himself, and seldom ceased until his prayer was answered. He cultivated a serious and devout spirit, and meditated often on the realities of eternity. He entered deeply into the spirit of worship, and would seldom speak to any of his school-fellows, on his going to or return from the house of God. His entire conduct and spirit were perfectly consistent with a very exalted state of piety. I never saw in them anything to blame, but much to admire and imitate.

"Being the first boy in the school, his influence over his school-fellows was extensive and salutary; and it was never lessened by any unkind or improper act. The

suavity of his manners, and the cheerfulness of his temper, connected with becoming seriousness, were such as to secure for him general respect, so that a liberty was very seldom taken with him. He had at heart the spiritual good of all, and was assiduous in his efforts to do good ; and some regarded him as the principal instrument of their conversion.

“A short time before his term expired, Thomas Beaumont, of Bradford, Esq., our medical attendant, having frequently noticed him, inquired of me respecting his character, spirit, and attainments, in reference to his making you the offer to take him as his pupil, without his usual fee ; and I was able to give him such ample satisfaction, that he rejoiced to testify his respect for you, by carrying out his generous purpose. And Mr. B. has often told me. that he has always had cause to be satisfied with that act. I most sincerely wish that Mr. B. may have many imitators. We have several excellent youths, some of them fatherless, who will shortly have to leave us, and it would be an act of the greatest kindness to them, and a service acceptable to God, were some friends to engage them as apprentices in the same generous manner.

“After Joseph left us, he still cherished an affectionate concern for the youths at this institution. He had a stated time for special prayer for them, and when he visited us, or I casually met with him, he almost invariably enquired, —‘Is there any good going on amongst the boys ? Are there any conversions ?’ Last Christmas he spent a night with us, in company with his friend and former school-fellow, Mr. Wm. Gibson, of Wesley College ; they called the boys together, for the purpose of exhortation and prayer, and considerable good was the result.

“I would enlarge, but forbear : I will only add, he was one of the most blameless, and indeed exemplary characters I ever knew. Latterly, he appeared to me admirably prepared for important service in the church. ‘The word of the Lord was as a fire in his bones,’ and he was most desirous of entering upon the toils, and sacrifices, and sufferings, of the most laborious and perilous station in the mission field. With desire, he desired this. But God said unto him, ‘it was enough that it was in thine heart, come up hither.’ He was ripe for the change—sudden,

and in some respects premature, as it appears to us to have been. He now fills a higher station, and is engaged in nobler service than any the church on earth affords. He is a pillar in God's temple; to go out no more. Many most pious, devoted, and useful youths, have gone forth from this excellent institution; but none have surpassed your sainted son, Joseph. Praying, that you and your's may be supported with abounding grace, and that this visitation may be sanctified to the spiritual good of my interesting charge,

"I remain, my dear Brother,

"Your's affectionately,

"WILLIAM LORD."

The last testimony to be recorded in this Memoir is that of his master, who had seen him daily for more than five years, and who had every opportunity of forming a correct judgment of his character. Mr. Beaumont thus writes :

"From the day that my late friend and pupil entered my house, he gave promise of that admirable deportment, which he ever afterwards exhibited; and during the entire period of his apprenticeship I never witnessed the slightest departure from that strict moral rectitude which characterized his whole conduct. He brought with him from 'the Grove,' solid acquirements and sterling piety, together with a gentle and amiable disposition; and by great diligence in the pursuit of his classical and mathematical studies, together with an eminently devotional spirit, and an exemplary attendance on the means of grace, he not only progressed in those attainments for which he had received the highest consideration which could be awarded by the Committee, but he uniformly maintained an eminently Christian character. The first year of his pupilship was chiefly devoted to the classics and to practical pharmacy, and the care and exactness with which he prepared even the most ordinary medicine was highly commendable; nor did he rest satisfied with a mere manipulation, however accurate, but he took pains to ascertain the *history* and the *uses* of the articles of the *Materia Medica*. It rarely happens that medical pupils acquire more than a

very limited acquaintance with *Anatomy* or *Chemistry*, without access to the *dissecting room* or the *laboratory*; but, during the next two or three years, even without these advantages, or the opportunities of attending any systematic course of lectures, on these subjects, he had attained a knowledge of these sciences, which would have been creditable to an advanced student in any of our medical schools. Nor was his knowledge of *Pathology* and the *Institutes of Medicine* less satisfactory; so that, for some time, he rarely failed in forming a correct *diagnosis* of any ordinary disease, or in ascertaining the points specially indicated in its particular treatment. But his range of studies was not limited to the subjects specified; for, in addition to these and his classical pursuits, he also studied the Hebrew, French, and German languages. He had likewise a fine taste for *Drawing*, and his anatomical representations were delineated with scientific accuracy and artistic beauty. And such was his moral and intellectual nature, that had he lived to have completed his professional education, he would have become a valuable practitioner of the healing art. It became evident, however, for a year or two back, that with all his admiration of legitimate medicine, he contemplated a still higher object; and, from this period, his application to the Bible and to theological writings was intense. It should be stated, however, that, notwithstanding his ardent attention to subjects of theology and his diligent perusal of the the Scriptures, he scrupulously and faithfully discharged all the duties of his situation; never unmindful of any thing which could oblige his master or benefit his patients, although for the last eighteen months it became evident that his heart was set upon an entire and ultimate consecration of himself to the work of the Christian ministry. For many months, his convictions and struggles on the subject of *preaching* were increasing; and to the Rev. Charles Haydon's sympathy and discernment, the church was indebted for that encouragement and direction which led to his becoming a local preacher. Those who were privileged to hear him, can never forget the holy ardour, the burning zeal, the benevolent compassion, and the uncompromising fidelity, which characterized his addresses, and as might be expected of one, who lived himself in the

enjoyment of a more than ordinary experience of divine grace, his ministrations, whether he was engaged in preaching or in prayer, were strikingly enriched by the most apposite and affluent citations of the word of God, and although, when out of the pulpit, his deportment was an uniform exhibition of gentleness and humility, yet, when he found himself within the sacred enclosure, he manifested that holy courage and that utter independence of all external considerations which evinced the *aim* and the *end* of his sacred calling! During the recent prevalence of the *cholera* he was frequently, and at one period almost incessantly, occupied with cases of this awful and mysterious disease; and, although he felt but too often the total inadequacy of human agency to grapple successfully with the fearful phenomena which hurried the victims of this sad pestilence to an untimely grave, he was very successful in arresting the premonitory symptoms, and in averting a more fatal termination; in all cases, however, he pressed upon the consideration and acceptance of his patients, the 'balm of Gilead' and the Physician of souls; and at his funeral, it was observed how many of the poor, especially, who had been personally interested in his medical and spiritual ministrations, hovered over the melancholy scene, and with tears evinced their deep and grateful emotions. But, it should be remembered that his concern for human salvation was not limited to his intercourse with the sick and dying; for, on all suitable occasions, and in every proper manner, did he strive to 'win souls to Christ.' The efforts which he made to redeem the time, and to avail himself of every opportunity to attend upon the means of grace, were conspicuous under all circumstances, hence, he was eminently 'diligent in business, fervent in spirit, serving the Lord.' He possessed in a high degree, conscientiousness, diligence, and perseverance, so that his duties were cheerfully and faithfully discharged, and never did he for a moment forfeit the confidence of his master or the esteem of the family. His zeal for God, his love to souls, and his devout aspirations after holiness, were always uppermost, and those who knew him best, admired him most.

"THOMAS BEAUMONT."

Mr. Hanson, son-in-law to Mr. Beaumont, after testifying his worth, states that *many times* Joseph had said to him, "Whenever I die, I shall die suddenly, like the discharge of a gun." And he usually added, "I can never join in prayer against *sudden death*, for it will be a sudden entrance into glory." So it doubtless was with regard to him. His death was like a translation. And it might be said of him as of Enoch :—"He walked with God, and he was not ; for God took him ; and" before his translation he had this testimony, that he "pleased God : " Gen. v. 24 ; Heb. xi. 5.

The reader of these Memoirs has now had presented before him a plain and unembellished narrative of Joseph Butterworth Shrewsbury, just as he was. As with him it was a favourite saying, "I am nothing, Christ is all," so must we acknowledge that the good that was in him was not from nature, but absolutely from beginning to end it was altogether derived from the unmerited, rich, and free grace of God in Jesus Christ our Lord. A particular delineation of his excellencies need not in conclusion be attempted : every eye that looks upon a fair countenance is able to perceive its beauty, without drawing attention to this or that particular lineament that helps to make the form complete. Mr. Wesley sums up the entire character of the Rev. John Fletcher in one line : "He was," says Mr. Wesley, "a pattern of holiness, scarcely to be paralleled in a century." Joseph was a youthful Fletcher. His own father's dispassionate, and, as he thinks, impartial testimony concerning him is this :—that after seeing much

of the world, and having known much of many Christian denominations, (on all of whom may peace abide!) and having met with many excellent, and some eminent Christians, in the various regions of the West Indies, Africa, and Europe, where he has sojourned,—yet for depth of godliness, maturity in grace, and perfectness in holiness, he never knew one who surpassed, or even equalled, Joseph. Some may inquire, Had he then *no* faults? His father can only answer, without a moment's hesitancy, that he knew of none. He left his father no room to wish for any thing concerning him, save only that he might still advance more rapidly in the divine life, and be daily “changed into the same image, from glory to glory, by the spirit of the Lord.” It is his firm belief that he was literally “without fault before God,” and that when his Redeemer called him suddenly away, “he was presented faultless before the presence of his glory, with exceeding joy:” Jude 24. May all who read his life, or hear of his worth, be stimulated to follow him, as he followed Christ. For what would he have been but a miserable outcast, and an undone sinner for ever, had there not been a Christ to save him, and a Christ for him to follow? Jesus made him what he was. And if Jesus could make a sinner so eminent a saint, what an infinitely glorious Christ must he be in himself! If one poor frail worm of earth could receive so much from our divine Saviour, what a boundless plentitude must there be in Him! How exhaustless His treasures of grace and mercy! Indeed, one main design of such rich displays of sovereign grace in the church seems to be, not to

discourage even the meanest followers of the Lamb, but to encourage *all* to come with larger expectations to Christ, that "out of his fulness, *all we* may receive, and grace for grace:" John i. 16. While we rejoice, then, in the grace that was given to Joseph, let us remember that "Christ is all in all." "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee!" Psalm lxxiii. 25. "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." Rom. xi. 36.

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